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THE
ASIATIC SOCIETY OF BOMBAY
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Student in Chemistry, Metaphysicks.

Natural & Occult Philosophy &c. &c.

THE ASIATIC SOCIETY OF BOMBAY

THE

MAGUS,

OR

CELESTIAL INTELLIGENCER;

BEING

A COMPLETE SYSTEM OF

OCCULT PHILOSOPHY.

IN THREE BOOKS:

Containing the Antient and Modern Practice of the Cabaliſtic Art, Natural and Celeſtial Magic, &c.; ſhewing the wonderful Effects that may be performed by a Knowledge of the

Celestial Influences, the occult Properties of Metals, Herbs, and Stones,

AND THE

APPLICATION OF ACTIVE TO PASSIVE PRINCIPLES.

EXHIBITING

THE SCIENCES OF NATURAL MAGIC;

Alchymy, or Hermetic Philosophy;

ALSO

THE NATURE, CREATION, AND FALL OF MAN;

His natural and ſupernatural Gifts; the magical Power inherent in the Soul, &c.; with a great Variety of rare Experiments in Natural Magic:

THE CONSTELLATORY PRACTICE, or TALISMANIC MAGIC;

The Nature of the Elements, Stars, Planets, Signs, &c.; the Conſtruction and Compoſition of all Sorts of Magic Seals, Images, Rings, Glaſſes, &c.;

The Virtue and Efficacy of Numbers, Characters, and Figures, of good and evil Spirits.

MAGNETISM,

AND CABALISTICAL OR CEREMONIAL MAGIC;

In which the ſecret Myſteries of the Cabala are explained; the Operations of good and evil Spirits; all Kinds of Cabaliſtic Figures, Tables, Seals, and Names, with their Uſe, &c.

THE TIMES, BONDS, OFFICES, AND CONJURATION OF SPIRITS.

TO WHICH IS ADDED

Biographia Antiqua, or the Lives of the most eminent Philosophers, Magi, &c.

The Whole illustrated with a great Variety of

CURIOUS ENGRAVINGS, MAGICAL AND CABALISTICAL FIGURES, &c.

BY FRANCIS BARRETT, F.R.C.

Professor of Chemistry, natural and occult Philosophy, the Cabala, &c. &c.

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PREFACE.

IN this Work, which we have written chiefly for the information of thoſe who are curious and indefatigable in their enquiries into occult knowledge, we have, at a vaſt labour and expence, both of time and charges, collected whatſoever can be deemed curious and rare, in regard to the ſubject of our ſpeculations in Natural Magic---the Cabala---Celeſtial and Ceremonial Magic---Alchymy---and Magnetiſm; and have divided it into two Books, ſub-divided into Parts: to which we have added a third Book, containing a biographical account of the lives of thoſe great men who were famous and renowned for their knowledge; ſhewing upon whoſe authority this Science of Magic is founded, and upon what principles. To which we have annexed a great variety of notes, wherein we have impartially examined the probability of the exiſtence of *Magic*, both of the good and bad ſpecies, in the earlieſt, as well as in the latter, ages of the world. We have exhibited a vaſt number of rare experiments in the courſe of this Treatiſe, many of which, delivered in the beginning, are founded upon the ſimple application of actives to paſſives; the others are of a higher ſpeculation.

In our hiſtory of the lives of Philoſophers, &c. we have omitted nothing that can be called intereſting or ſatisfactory. We have taken our hiſtorical characters from thoſe authors moſt deſerving of credit; we have given an outline of the various reports tradition gives of them; to which are annexed notes, drawn from the moſt probable appearance of truth, impartially deſcribing their characters and actions; leaning neither to the ſide of thoſe who doubt every thing, nor to them whoſe credulity takes in every report to be circumſtantially true.

At this time, the abſtruſe ſciences of Nature begin to be more inveſtigated than for a century paſt, during which ſpace they have been almoſt totally neglected; but men becoming more enlightened, they begin to conſider the extraordinary effects that were wrought by antient philoſophers, in ages that were called dark. Many, therefore, have thought that time, nature, cauſes, and effects, being the ſame, with the additional improvements of mechanical and liberal arts, we may, with *their knowledge of Nature*, ſurpaſs them in the producing of wonderful effects; for which cauſe many men are naturally impelled, without education or other advantage, to dive into the contemplation of Nature; but the ſtudy thereof being at firſt difficult, they have recourſe to lay out a great deal of money in collecting various books: to remedy which inconvenience and expence, the Author undertook to compoſe THE MAGUS, preſuming that his labours herein will meet with the general approbation of either the novitiate or adept: for whoſe uſe and inſtruction it is now publiſhed.

But to return to the ſubject of our Book: we have, in the Firſt Part, fully explained what Natural Magic is; and have ſhewn that, by the application of actives to paſſives, many wonderful effects are produced that are merely natural, and done by manual operations. We have procured every thing that was valuable and ſcarce reſpecting this department of our work, which we have introduced under the title of Natural Magic; and a variety of our own experiments likewiſe. In the poſſeſſion of this work, the laborious and diligent ſtudent will find a complete and delectable companion; ſo that he who has been ſearching for years, for this author and the other, will in this book find the marrow of them all.

But I would adviſe, that we do not depend too much upon *our own wiſdom* in the underſtanding of theſe myſteries; for all earthly wiſdom is fooliſhneſs in the eſteem of God---I mean all the wiſdom of man, which he pretends to draw from any other ſource than God alone.

We come next to the Second Part of our Firſt Book, treating of the art called the *Conſtellatory Practice*, or *Taliſmanic Magic*; in which we fully demonſtrate the power and efficacy of *Taliſmans*, ſo much talked of, and ſo little underſtood,

underſtood, by moſt men: we therefore explain, in the cleareſt and moſt intelligible manner, how *Taliſmans* may be made, for the execution of various purpoſes, and by what means, and from what ſource they become vivified, and are viſible inſtruments of great and wonderful effects. We likewiſe ſhew the proper and convenient times; under what conſtellations and aſpects of the planets they are to be formed, and the times when they are moſt powerful to act; and, in the next place, we have taught that our own ſpirit is the vehicle of celeſtial attraction, transferring celeſtial and ſpiritual virtue into *Seals*, *Images*, *Amulets*, *Rings*, *Papers*, *Glaſſes*, &c. Alſo, we have not forgot to give the moſt clear and rational illuſtration of ſympathy and antipathy---attraction and repulſion. We have likewiſe proved how cures are performed by virtue of ſympathetic powers and medicines---by ſeals, rings, and amulets, even at unlimited diſtances, which we have been witneſſes of, and are daily confirmed in the true and certain belief of. We know how to communicate with any perſon, and to give him intimation of our purpoſe, at a hundred or a thouſand miles diſtance; but then a preparation is neceſſary, and the parties ſhould have their appointed ſeaſons and hours for that purpoſe; likewiſe, both ſhould be of the ſame firm conſtancy of mind, and a diſciple or brother in art. And we have given methods whereby a man may receive true and certain intimation of future things (by dreams), of whatſoever his mind has before meditated upon, himſelf being properly diſpoſed. Likewiſe, we have recited the various methods uſed by the antients, for the invocation of aſtral ſpirits, by *circles*, *cryſtals*, &c.; their forms of exorciſm, incantations, orations, bonds, conjurations; and have given a general diſplay of the inſtruments of their art; all of which we have collected out of the works of the moſt famous magicians, ſuch as Zoroaſter, Hermes, Apollonius, Simon of the Temple, Trithemius, Agrippa, Porta (the Neapolitan), Dee, Paracelſus, Roger Bacon, and a great many others; to which we have ſubjoined our own notes, endeavouring to point out the difference of theſe arts, ſo as to free the name of Magic from any ſcandalous imputation; ſeeing it is a word originally ſignificative not of any evil, but of every good and laudable ſcience, ſuch as a man might profit by, and become both wiſe and happy; and the practice ſo far from

being offenſive to God or man, that the very root or ground of all magic takes its riſe from the Holy Scriptures, viz.---" The fear of God is the beginning of all wiſdom ;"---and charity is the end: which fear of God is the beginning of Magic ; for Magic is wiſdom, and on this account the wiſe men were called *Magi*. The magicians were the firſt Chriſtians ; for, by their high and excellent knowledge, they knew that that Saviour which was promiſed, was now born man---that Chriſt was our Redeemer, Advocate, and Mediator ; they were the firſt to acknowledge his glory and majeſty ; therefore let no one be offended at the venerable and ſacred title of Magician---a title which every wiſe man merits while he purſues that path which Chriſt himſelf trod, viz. humility, charity, mercy, faſting, praying, &c. ; for the true magician is the trueſt Chriſtian, and neareſt diſciple of our bleſſed Lord, who ſet the example we ought to follow ; for he ſays---" If ye have faith, &c. ;" and " This kind comes not by faſting and prayer, &c. ;" and " Ye ſhall tread upon ſcorpions, &c. ;" and again, " Be wiſe as ſerpents, and harmleſs as doves."---Such inſtructions as theſe are frequently named, and given in many places of the Holy Scriptures. Likewiſe, all the Apoſtles confeſs the power of working miracles through faith in the name of Chriſt Jeſus, and that all wiſdom is to be attained through him ; for he ſays, " I am the light of the world !"

We have thought it adviſeable, likewiſe, to inveſtigate the power of numbers, their ſympathy with the divine names of God ; and, ſeeing the whole univerſe was created by number, weight, and meaſure, there is no ſmall efficacy in numbers, becauſe nothing more clearly repreſents the Divine Eſſence to human underſtanding than numbers ; ſeeing that in all the Divine holy names there is ſtill a conformity of numbers, ſo that the concluſion of this our Firſt Book, forms a complete ſyſtem of mathematical magic ; in which I have collected a vaſt number of curious ſeals from that famous magician Agrippa, and likewiſe from Paracelſus, noting them particularly, as I have found them correſpondent with true ſcience on experiment.

The Second Book forms a complete treatiſe on the myſteries of the Cabala and Ceremonial Magic ; by the ſtudy of which, a man (who can ſeparate himſelf from material objects, by the mortification of the ſenſual appetites---

abſtinence

abſtinence from drunkenneſs, gluttony, and other beſtial paſſions, and who lives pure and temperate, free from thoſe actions which degenerates a man to a brute) may become a recipient of Divine light and knowledge; by which they may foreſee things to come, whether to private families, or kingdoms, or ſtates, empires, battles, victories, &c.; and likewiſe be capable of doing much good to their fellow-creatures: ſuch as the healing of all diſorders, and aſſiſting with the comforts of life the unfortunate and diſtreſſed.

We have ſpoken largely of prophetic dreams and viſions in our Cabaliſtic Magic, and have given the tables of the Cabala, fully ſet down for the information of the wiſe; ſome few moſt ſecret things being reſerved by the Author for his pupils only, not to be taught by publication.

The Third Book forms a complete Magical Biography, being collected from moſt antient authors, and ſome ſcarce and valuable manuſcripts; and which has been the reſult of much labour in acquiring. Therefore, thoſe who wiſh to benefit in thoſe ſtudies, muſt ſhake off the drowſineſs of worldly vanity, all idle levity, ſloth, intemperance, and luſt; ſo that they may be quiet, clean, pure, and free from every diſtraction and perturbation of mind, and worthily uſe the knowledge he obtains from his labours.

Therefore, my good friend, whoſoever thou art, that deſireſt to accompliſh theſe things, be but perſuaded firſt to apply thyſelf to the ETERNAL WISDOM, entreating him to grant thee underſtanding, then ſeeking knowledge with diligence, and thou ſhalt never repent thy having taken ſo laudable a reſolution, but thou ſhalt enjoy a ſecret happineſs and ſerenity of mind, which the world can never rob thee of.

Wiſhing thee every ſucceſs imaginable in thy ſtudies and experiments, hoping that thou wilt uſe the benefits that thou mayeſt receive to the honour of our Creator and for the profit of thy neighbour, in which exerciſe thou ſhalt ever experience the ſatisfaction of doing thy duty; remember our inſtructions---to be ſilent: talk only with thoſe worthy of thy communication---do not give pearls to ſwine; be friendly to all, but not familiar with all; for many are, as the Scriptures mention---wolves in ſheep clothing.

FRANCIS BARRETT.

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ADVERTISEMENT.

AS an Introduction to the Study of Natural Magic, we have thought fit to premiſe a ſhort diſcourſe on the Influence of the Stars, and on Natural Magic in general, ſhewing how far the influences of the heavenly bodies are uſeful to our purpoſes, and likewiſe to what extent we may admit thoſe influences; rejecting ſome ſpeculations concerning the planetary inclinations, as far as they appertain to queſtionary abuſes, that ſeem to us idle, and of no validity, or yet founded on any principles of ſound philoſophy, or correſponding to the word of God in the Scriptures. In which diſcourſe we have fully ſet down our reaſons for rejecting ſome parts of aſtrology, and admitting others which are founded on good principles, and coinciding with the Scriptures and Natural Philoſophy: our purpoſe being to clear the underſtanding of errors, and not to enforce any thing but what appears to be ſubſtantiated by nature, truth, and experiment.

INTRODUCTION

TO THE

STUDY OF NATURAL MAGIC.

OF THE INFLUENCES OF THE STARS.

IT has been a ſubject of ancient diſpute whether or not the ſtars, as ſecond cauſes, do ſo rule and influence man as to ingraft in his nature certain paſſions, virtues, propenſities, &c., and this to take root in him at the very critical moment of his being born into this vale of miſery and wretchedneſs; likewiſe, if their ſite and configuration at this time do ſhew forth his future paſſions and purſuits; and by their revolutions, tranſits, and directed aſpects, they point out the particular accidents of the body, marriage, ſickneſs, preferments, and ſuch like; the which I have often revolved in my mind for many years paſt, having been at all times in all places a warm advocate for ſtellary divination or aſtrology: therefore in this place it is highly neceſſary that we examine how far this influence extends to man, ſeeing that I fully admit that man is endowed with a free-will from God, which the ſtars can in no wiſe counteract. And as there is in man the power and apprehenſion of all divination, and wonderful things, ſeeing that we have a complete ſyſtem in ourſelves, therefore are we called the microcoſm, or little world; for we carry

a heaven in ourſelves from our beginning, for God hath ſealed in us the image of himſelf; and of all created beings we are the epitome, therefore we muſt be careful, leſt we confound and mix one thing with another. Nevertheleſs, man, as a pattern of the great world, ſympathizes with it according to the ſtars, which, agreeably to the Holy Scriptures, are ſet for times and ſeaſons, and not as cauſes of this or that evil, which may pervade kingdoms or private families, although they do in ſome meaſure foreſhew them, yet they are in no wiſe the cauſe; therefore I conceive in a wide different ſenſe to what is generally underſtood that "Stars rule men, but a *wiſe man* rules the ſtars:" to which I anſwer, that the ſtars do not rule men, according to the vulgar and received opinion; as if the ſtars ſhould ſtir up men to murders, ſeditions, broils, luſts, fornications, adulteries, drunkenneſs, &c. which the common aſtrologers hold forth as ſound and true doctrine; becauſe, they ſay, Mars and Saturn, being conjunct, do this and much more, and many other configurations and afflictions of the two great infortunes, *(as they are termed)* when the benevolent planets Jupiter, Venus, and Sol, happen to be detrimented or afflicted; therefore, then, they ſay men influenced by them are moſt ſurely excited to the commiſſion of the vices before named; yet a wiſe man may, by the liberty of his own free-will, make thoſe affections and inclinations void, and this they call "To rule the ſtars;" but let them know, according to the ſenſe here underſtood, firſt, it is not in a wiſe man to reſiſt evil inclinations, but of the grace of God, and we call none wiſe but ſuch as are endued with grace; for, as we have ſaid before, all natural wiſdom from the hands of man is fooliſhneſs in the ſight of God; which was not before underſtood to be a wiſe man fenced with grace; for why ſhould he rule the ſtars, who has not any occaſion to fear conquered inclinations?—therefore a natural wiſe man is as ſubject to the ſlavery of ſin as others more ignorant than himſelf, yet the ſtars do not incline him to ſin. God created the heavens without ſpot, and pronounced them good, therefore it is the greateſt abſurdity to ſuppoſe the ſtars, by a continual inclining of us to this or that miſdeed, ſhould be our tempters, which we eventually make them, if we admit they cauſe inclinations; but know that it is not from without, but within, by ſin, that evil inclinations do ariſe: according to the Scriptures,

tures, " Out of the heart of man proceeds evil cogitations, murmurs, adulteries, thefts, murders, &c." Becauſe, as the heavens and apprehenſion of all celeſtial virtues are ſealed by God in the ſoul and ſpirit of man; ſo when man becomes depraved by ſin and the indulgence of his groſs and carnal appetite, he then becomes the ſeat of the Infernal Powers, which may be juſtly deemed a hell; for then the bodily and fleſhly ſenſe obſcures the bright purity and thinneſs of the ſpirit, and he becomes the inſtrument of our ſpiritual enemy in the exerciſe of all infernal luſts and paſſions.

Therefore it is moſt neceſſary for us to know that we are to beware of granting or believing any effects from the influences of the ſtars more than they have naturally; becauſe there are many whom I have lately converſed with, and great men, too, in this nation, who readily affirm that the *ſtars* are the cauſes of any kinds of diſeaſes, inclinations, and fortunes; likewiſe that they blame the ſtars for all their miſconduct and misfortunes.

Nevertheleſs, we do not by theſe diſcourſes prohibit or deny all influence to the ſtars; on the contrary, we affirm there is a natural ſympathy and antipathy amongſt all things throughout the whole univerſe, and this we ſhall ſhew to be diſplayed through a variety of effects; and likewiſe that the ſtars, as ſigns, do foreſhew great mutations, revolutions, deaths of great men, governors of provinces, kings, and emperors; likewiſe the weather, tempeſts, earthquakes, deluges, &c.; and this according to the law of Providence. The lots of all men do ſtand in the hands of the Lord, for he is the end and beginning of all things; he can remove crowns and ſceptres, and diſplace the moſt cautious arrangements and councils of man, who, when he thinks himſelf moſt ſecure, tumbles headlong from the ſeat of power, and lies grovelling in the duſt.

Therefore our aſtrologers in moſt of their ſpeculations ſeek without a light, for they conceive every thing may be known or read in the ſtars: if an odd ſilver ſpoon is but loſt, the innocent ſtars are obliged to give an account of it; if an old maiden loſes a favourite puppy, away ſhe goes to an oracle of divination for information of the whelp. Oh! vile credulity, to think that thoſe celeſtial bodies take cognizance of, and give in their configurations and aſpects, continual information of the loweſt and vileſt tranſactions of dotards, the moſt trivial

trivial and frivolous queſtions that are *pretended* to be reſolved by an inſpection into the figure of the heavens. Well does our legiſlature juſtly condemn as juggling impoſtors all thoſe idle vagabonds who infeſt various parts of this metropolis, and impoſe upon the ſimple and unſuſpecting, by anſwering, for a ſhilling or half-crown fee, whatever thing or circumſtance may be propoſed to them, as if they were God's vicegerents on earth, and his deputed privy counſellors.

They do not even ſcruple ever to perſuade poor mortals of the lower claſs, that they ſhew images in glaſſes, as if they actually confederated with evil ſpirits: a notable inſtance I will here recite, that happened very lately in this city. Two penurious Frenchmen, taking advantage of the credulity of the common people, who are continually gaping after ſuch toys, had ſo contrived a teleſcope or optic glaſs as that various letters and figures ſhould be reflected in an obſcure manner, ſhewing the images of men and women, &c.; ſo that when any one came to conſult theſe jugglers, after paying the uſual fee, they, according to the urgency of the query, produced anſwers by thoſe figures or letters; the which affrights the inſpector into the glaſs ſo much, that he or ſhe ſuppoſes they have got ſome deviliſh thing or other in hand, by which they remain under the full conviction of having actually beheld the parties they wiſhed to ſee, though perhaps they may at the ſame time be reſiding many hundreds of miles diſtance therefrom: they, having received this impreſſion from a pre-conceived idea of ſeeing the image of their friend in this optical machine, go away, and anon report, with an addition of ten hundred lies, that they have been witneſs of a miracle. I ſay this kind of deception is only to be acted with the vulgar, who, rather than have their imaginations balked, would ſwallow the moſt abominable lies and conceits. For inſtance, who would ſuppoſe that any rational being could be perſuaded that a fellow-creature of proper ſize and ſtature ſhould be able by any means to thruſt his body into a quart bottle?—the which thing was advertiſed to the public by a merry knave (not thinking there were ſuch fools in exiſtence), to be done by him in a public theatre. Upwards of 600 perſons were aſſembled to behold the tranſaction, never doubting but the fellow meant to keep his word, when, to the great mortification

and

and diſgrace of this long-headed audience, the conjuror came forth amidſt a general ſtir and buz of "Ay, now! ſee! now! ſee! he is juſt going to jump in."—"Indeed," ſays the conjuror, "ladies and gentlemen, I am not; for if you were ſuch fools as to believe ſuch an abſurdity, I am not wiſe enough to do it:"----- therefore, making his bow, he diſappeared, to the great diſcomfort of theſe wiſe-heads, who ſtraightway withdrew in the beſt manner they could.

As for the teleſcope magicians, they were taken into cuſtody by the gentlemen of the police office, in Bow Street; nor would their familiar do them the kindneſs to attempt their reſcue.

But to have done with theſe things that are unworthy our notice as philoſophers, and to proceed to matters of a higher nature: it is to be noted what we have before ſaid, in reſpect of the influences of the ſtars, that Ptolemy, in his quadrapartite, in ſpeaking of *generals*, comes pretty near our ideas on the ſubject of planetary influence, of which we did not at any time doubt, but do not admit (nay, it is not neceſſary, ſeeing there is an aſtrology in Nature),—that each action of our life, our afflictions, fortunes, accidents, are deducible to the influential effects of the planets: they proceed from ourſelves; but I admit that our thoughts, actions, cogitations, ſympathize with the ſtars upon the principle of general ſympathy. Again, there is a much ſtronger ſympathy between perſons of like conſtitution and temperament, for each mortal creature poſſeſſes a Sun and ſyſtem within himſelf; therefore, according to univerſal ſympathy, we are affected by the general influence or univerſal ſpirit of the world, as the vital principle throughout the univerſe: therefore we are not to look into the configurations of the ſtars for the cauſe or incitement of men's beſtial inclinations, for brutes have their ſpecifical inclinations from the propagation of their principle by ſeed, not by the ſign of the horoſcope; therefore as man is oftentimes capable of the actions and exceſſes of brutes, they cannot happen to a man naturally from any other ſource than the ſeminal being infuſed in his compoſition; for, ſeeing likewiſe that the ſoul is immortal, and endued with free-will, which acts upon the body, the ſoul cannot be inclined by any configuration of the ſtars either to good or evil; but from its own immortal power of willingly being ſeduced by ſin, it prompts to evil; but enlightened by God, it ſprings to good, on either

either principle, according to its tendency, the ſoul feeds while in this frail body; but what further concerns the ſoul of man in this, and after this, we ſhall fully inveſtigate the natural magic of the ſoul, in which we have fully treated every point of enquiry that has been ſuggeſted to us by our own imagination, and by ſcientific experiments have proved its divine virtue originally ſealed therein by the Author of its being.

Sufficient it is to return to our ſubject relative to aſtrology, eſpecially to know what part of it is neceſſary for our uſe, of which we will ſelect that which is pure and to our purpoſe, for the underſtanding and effecting of various experiments in the courſe of our works, leaving the tedious calculation of nativities, the never-ceaſing controverſies and cavillations of its profeſſors, the diſſenſions which ariſe from the various modes of practice; all which we leave to the figure-caſting plodder, telling him, by-the-by, that whatever he thinks he can foreſhew by inſpecting the horoſcope of a nativity, by long, tedious, and night-wearied ſtudies and contemplations; I ſay, whatever he can ſhew reſpecting perſonal or national mutations, changes, accidents, &c. &c. all this we know by a much eaſier and readier method; and can more comprehenſively, clearly, and intelligibly, ſhew and point out, to the very letter, by our Cabal, which we know to be true, without deviation, juggling, fallacy, or colluſion, or any kind of deceit or impoſture whatſoever; which Cabal or ſpiritual aſtrology we draw from the Fountain of Knowledge, in all ſimplicity, humility, and truth; and we boaſt not of ourſelves, but of Him who teaches us through his divine mercy, by the light of whoſe favour we ſee into things ſpiritual and divine: in the poſſeſſion of which we are ſecure amidſt the ſevereſt ſtorms of hatred, malice, pride, envy, hypocriſy, levity, bonds, poverty, impriſonment, or any other outward circumſtance; we ſhould ſtill be rich, want nothing, be fed with delicious meats, and enjoy plentifully all good things neceſſary for our ſupport: all this we do not vainly boaſt of, as figurative, ideal, or chimerical; but real, ſolid, and everlaſting, in the which we exult and delight, and praiſe his name for ever and ever: Amen.

All which we publicly declare to the world for the honour of our God, being at all times ready to do every kindneſs we can to our poor neighbour, and,

as

as far as in us lies, to comfort him, ſick or afflicted; in doing which we aſk no reward: it is ſufficient to us that we can do it, and that we may be acceptable to Him who ſays---"I am the light of the world; to whom with the Father, and Holy Spirit, be aſcribed all power, might, majeſty, and dominion: Amen."

To the faithful and diſcreet Student of Wiſdom.

Greeting:

TAKE our inſtructions; in all things aſk counſel of God, and he will give it; offer up the following prayer daily for the illumination of thy underſtanding: depend for all things on God, the firſt cauſe; with whom, by whom, and in whom, are all things: ſee thy firſt care be to know thyſelf; and then in humility direct thy prayer as follows.

A Prayer or Oration to God.

ALMIGHTY and moſt merciful God, we thy ſervants approach with fear and trembling before thee, and in all humility do moſt heartily beſeech thee to pardon our manifold and blind tranſgreſſions, by us committed at any time; and grant, O, moſt merciful Father, for his ſake who died upon the croſs, that our minds may be enlightened with the divine radiance of thy holy wiſdom; for ſeeing, O, Lord of might, power, majeſty, and dominion, that, by reaſon of our groſs and material bodies, we are ſcarce apt to receive thoſe ſpiritual inſtructions that we ſo earneſtly and heartily deſire. Open, O, bleſſed Spirit, the ſpiritual eye of our ſoul, that we may be releaſed from this darkneſs overſpreading us by the deluſions of the outward ſenſes, and may perceive and underſtand thoſe things which are ſpiritual. We pray thee, oh, Lord, above all to ſtrengthen our ſouls and bodies againſt our ſpiritual

enemies, by the blood and righteouſneſs of our bleſſed Redeemer, thy Son, Jeſus Chriſt; and through him, and in his name, we beſeech thee to illuminate the faculties of our ſouls, ſo that we may clearly and comprehenſively hear with our ears, and underſtand with our hearts; and remove far from us all hypocriſy, deceitful dealing, profaneneſs, inconſtancy, and levity; ſo that we may, in word and act, become thy faithful ſervants, and ſtand firm and unſhaken againſt all the attacks of our bodily enemies, and likewiſe be proof againſt all illuſions of evil ſpirits, with whom we deſire no communication or intereſt; but that we may be inſtructed in the knowledge of things, natural and celeſtial: and as it pleaſed thee to beſtow on Solomon all wiſdom, both human and divine; in the deſire of which knowledge he did ſo pleaſe thy divine majeſty, that in a dream, of one night, thou didſt inſpire him with all wiſdom and knowledge, which he did wiſely prefer before the riches of this life; ſo may our deſire and prayer be graciouſly accepted by thee; ſo that, by a firm dependence on thy word, we may not be led away by the vain and ridiculous purſuits of worldly pleaſures and delights, they not being durable, nor of any account to our immortal happineſs. Grant us, Lord, power and ſtrength of intellect to carry on this work, for the honour and glory of thy holy name, and to the comfort of our neighbour; and without deſign of hurt or detriment to any, we may proceed in our labours, through Jeſus Chriſt, our Redeemer: Amen.

OF NATURAL MAGIC IN GENERAL.

Before we proceed to particulars, it will not be amiſs to ſpeak of generals; therefore, as an elucidation, we ſhall briefly ſhew what ſciences we comprehend under the title of Natural Magic; and to haſten to the point, we ſhall regularly proceed from theory to practice; therefore, Natural Magic undoubtedly comprehends a knowledge of all Nature, which we by no means can arrive at but by ſearching deeply into her treaſury, which

which is inexhauſtible; we therefore by long ſtudy, labour, and practice, have found out many valuable ſecrets and experiments, which are either unknown, or are buried in the ignorant knowledge of the preſent age. The wiſe ancients knew that in Nature the greateſt ſecrets lay hid, and wonderful active powers were dormant, unleſs excited by the vigorous faculty of the mind of man; but as, in theſe latter days, men give themſelves almoſt wholly up to vice and luxury, ſo their underſtandings have become more and more depraved; 'till, being ſwallowed up in the groſs ſenſes, they become totally unfit for divine contemplations and deep ſpeculations in Nature; their intellectual faculty being drowned in obſcurity and dulneſs, by reaſon of their ſloth, intemperance, or ſenſual appetites. The followers of Pythagoras enjoined ſilence, and forbade the eating of the fleſh of animals; the firſt, becauſe they were cautious, and aware of the vanity of vain babbling and fruitleſs cavillations: they ſtudied the power of numbers to the higheſt extent; they forbade the eating of fleſh not ſo much on the ſcore of tranſmigration, as to keep the body in a healthful and temperate ſtate, free from groſs humours: by theſe means they qualified themſelves for ſpiritual matters, and attained unto great and excellent myſteries, and continued in the exerciſe of charitable arts, and the practice of all moral virtues: yet, ſeeing they were Heathens, they attained not unto the high and inſpired lights of wiſdom and knowledge that was beſtowed on the Apoſtles, and others, after the coming of Chriſt; but they mortified their luſts, lived temperately, chaſte, honeſt, and virtuous; which government is ſo contrary to the practice of modern Chriſtians, that they live as if the bleſſed word had come upon the earth to grant them privilege to ſin. However, we will leave Pythagoras and his followers, to haſten to our own work; whereof we will firſt explain the foundation of Natural Magic, in as clear and intelligible a manner as the ſame can be done.

THE

FIRST PRINCIPLES

of

NATURAL MAGIC.

BOOK THE FIRST.

CHAP. I.

NATURAL MAGIC DEFINED----OF MAN----HIS CREATION----DIVINE IMAGE-----AND OF THE SPIRITUAL AND MAGICAL VIRTUE OF THE SOUL.

NATURAL MAGIC is, as we have ſaid, a comprehenſive knowledge of all Nature, by which we ſearch out her ſecret and occult operations throughout her vaſt and ſpacious elaboratory; whereby we come to a knowledge of the component parts, qualities, virtues, and ſecrets of metals, ſtones, plants, and animals; but ſeeing, in the regular order of the creation, man was the work of the ſixth day, every thing being prepared for his vicegerency here on earth, and that it pleaſed the omnipotent God, after he had formed the great world, or macrocoſm, and pronounced it good, ſo he created man the expreſs image of himſelf; and in man, likewiſe, an exact model of the great world. We ſhall deſcribe the wonderful properties of man, in which we may trace in miniature the exact reſemblance or copy of the univerſe; by which means we ſhall come to the more eaſy underſtanding of whatever we may have to declare concerning the knowledge of the inferior nature, ſuch as animals, plants, metals, and ſtones; for, by our firſt declaring the occult qualities and properties that are hid in the little world, it will ſerve as a key to the opening of all the treaſures and ſecrets of the macrocoſm, or great

great world: therefore, we ſhall haſten to ſpeak of the creation of man, and his divine image; likewiſe of his fall, in conſequence of his diſobedience; by which all the train of evils, plagues, diſeaſes, and miſeries, were entailed upon his poſterity, through the curſe of our Creator, but deprecated by the mediation of our bleſſed Lord, Chriſt.

THE CREATION, DISOBEDIENCE, AND FALL OF MAN.

According to the word of God, which we take in all things for our guide, in the 1ſt chapter of Geneſis, and the 26th verſe, it is ſaid—"God ſaid, let us make man in our image, after our likeneſs; and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over *all* the earth, and over every creeping thing that creepeth upon the earth."—Here is the origin and beginning of our frail human nature; hence every ſoul was created by the very light itſelf, and Fountain of Life, after his own expreſs image, likewiſe immortal, in a beautiful and well-formed body, endued with a moſt excellent mind, and dominion or unlimited monarchy over all Nature, every thing being ſubjected to his rule, or command; one creature only being excepted, which was to remain untouched and conſecrated, as it were, to the divine mandate: "Of every tree of the garden thou mayeſt freely eat;" "But of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt of it, thou ſhalt ſurely die." Gen. ii. ver. 16. Therefore Adam was formed by the finger of God, which is the Holy Spirit; whoſe figure or outward form was beautiful and proportionate as an angel; in whoſe voice (before he ſinned) every ſound was the ſweetneſs of harmony and muſic: had he remained in the ſtate of innocency in which he was formed, the weakneſs of mortal man, in his depraved ſtate, would not have been able to bear the virtue and celeſtial ſhrillneſs of his voice. But when the *deceiver* found that man, from the inſpiration of God, had began to ſing ſo ſhrilly, and to repeat the celeſtial harmony of the heavenly country, he counterfeited the engines of craft: ſeeing his wrath againſt

againſt him was in vain, he was much tormented thereby, and began to think how he might entangle him into diſobedience of the command of his Creator, whereby he might, as it were, laugh him to ſcorn, in deriſion of his new creature, man.

Van Helmont, in his Oriatrike, chap. xcii. ſpeaking of the entrance of death into human nature, &c., finely touches the ſubject of the creation, and man's diſobedience: indeed, his ideas ſo perfectly coincide with my own, that I have thought fit here to tranſcribe his philoſophy, which ſo clearly explains the text of Scripture, with ſo much of the light of truth on his ſide, that it carries along with it the ſureſt and moſt poſitive conviction.

"Man being eſſentially created after the image of God, after that, he raſhly preſumed to generate the image of God out of himſelf; not, indeed, by a certain monſter, but by ſomething which was ſhadowly like himſelf. With the raviſhment of Eve, he, indeed, generated not the image God like unto that which God would have inimitable, as being divine; but in the vital air of the ſeed he generated diſpoſitions; careful at ſome time to receive a ſenſitive, diſcurſive, and motive ſoul from the Father of Light, yet *mortal*, and *to periſh*; yet, nevertheleſs, he ordinarily inſpires, and of his own goodneſs, the ſubſtantial ſpirit of a mind ſhewing forth his own image: ſo that man, in this reſpect, endeavoured to generate his own image; not after the manner of brute beaſts, but by the copulation of ſeeds, which at length ſhould obtain, by requeſt, a ſoulified light from the Creator; and the which they call a ſenſitive ſoul.

"For, from thence hath proceeded another generation, conceived after a beaſt-like manner, mortal, and uncapable of eternal life, after the manner of beaſts; and bringing forth with pains, and ſubject to diſeaſes, and death; and ſo much the more ſorrowful, and full of miſery, by how much that very propagation in our firſt parents dared to invert the intent of God.

"Therefore the unutterable goodneſs forewarned them that they ſhould not taſte of that tree; and otherwiſe he foretold, that the ſame day they ſhould die the death, and ſhould feel all the root of calamities which accompanies death."

Deſervedly, therefore, hath the Lord deprived both our parents of the benefit of immortality; namely, death ſucceeded from a conjugal and brutal copulation:

neither

neither remained the ſpirit of the Lord with man, after that he began to be fleſh.

Further; becauſe that defilement of Eve ſhall thenceforth be continued in the propagation of poſterity, even unto the end of the world, from hence the ſin of the deſpiſed fatherly admonition, and natural deviation from the right way, is now among other ſins for an impurity, from an inverted, carnal, and well nigh brutiſh generation, and is truly called original ſin; that is, man being ſowed in the pleaſure of the concupiſcence of the fleſh, ſhall therefore always reap a neceſſary death in the fleſh of ſin; but, the knowledge of good and evil, which God placed in the diſſuaded apple, did contain in it a ſeminary virtue of the concupiſcence of the fleſh, that is, an occult forbidden conjunction, diametrically oppoſite to the ſtate of innocence, which ſtate was not a ſtate of ſtupidity; becauſe He was he unto whom, before the corruption of Nature, the eſſences of all living creatures whatſoever were made known, according to which they were to be named from their property, and at their firſt ſight to be eſſentially diſtinguiſhed: *man*, therefore, though eating of the apple, attained a knowledge that he had loſt his radical innocency; for, neither before the eating of the apple was he ſo dull or ſtupified that he knew not, or did not perceive himſelf naked; but, with the effect of ſhame and brutal concupiſcence, he then firſt declared he was naked.

For that the knowledge of good and evil ſignifies nothing but the concupiſcence of the fleſh, the Apoſtle teſtifies; calling it the law, and deſire of ſin. For it pleaſed the Lord of heaven and earth to inſert in the apple an incentive to concupiſcence; by which he was able ſafely to abſtain, by not eating of the apple, therefore diſſuaded therefrom; for otherwiſe he had never at any time been tempted, or ſtirred up by his genital members. Therefore the apple being eaten, man, from an occult and natural property ingrafted in the fruit, conceived a luſt, and ſin became luxurious to him, and from thence was made an animal ſeed, which, haſtening into the previous or foregoing diſpoſitions of a *ſenſitive ſoul*, and undergoing the law of other *cauſes*, reflected itſelf into the vital ſpirit of Adam; and, like an ignis-fatuus, preſently receiving

ing an archeus or ruling ſpirit, and animal idea, it preſently conceived a power of propagating an animal and mortal ſeed, ending into life.

Furthermore, the ſacred text hath in many places compelled me unto a perfect poſition, it making Eve an helper like unto Adam; not, indeed, that ſhe ſhould ſupply the *name*, and *room of a wife*, even as ſhe is called, ſtraightway after ſin, for ſhe was a virgin in the intent of the Creator, and afterwards filled with miſery: but not, as long as the ſtate of purity preſided over innocency, did the will of man overcome her; for the tranſlation of man into Paradiſe did foreſhew another condition of living than that of a beaſt; and therefore the eating of the apple doth by a moſt chaſte name cover the concupiſcence of the *fleſh*, while it contains the "knowledge of good and evil" in this name, and calls the ignorance thereof the ſtate of innocence: for, ſurely, the attainment of that aforeſaid knowledge did nouriſh a moſt hurtful death; and an irrevocable deprivation of eternal life: for if man had not taſted the apple, he had lived void of concupiſcence, and offſprings had appeared out of Eve (a virgin) from the Holy Spirit.

But the apple being eaten, "preſently their eyes were opened," and Adam began luſtfully to covet copulation with the naked virgin, and defiled her, the which God had appointed for a naked help unto him. But man prevented the intention of God by a ſtrange generation in the fleſh of ſin; whereupon there followed the corruption of the former nature, or the fleſh of ſin, accompanied by concupiſcence: neither doth the text inſinuate any other mark of "*the knowledge of good and evil*," than that they "*knew themſelves to be naked*," or, ſpeaking properly, of their virginity being corrupted, polluted with beſtial luſt, and defiled. Indeed, their whole "knowledge of good and evil" is included in their ſhame within their privy parts alone; and therefore in the 8th of Leviticus, and many places elſe in the Holy Scriptures, the privy parts themſelves are called by no other etymology than that of ſhame; for from the copulation of the fleſh their eyes were opened, becauſe they then knew that the good being loſt, had brought on them a degenerate nature, ſhamefulneſs, an inteſtine and inevitable obligation of death; ſent alſo into their poſterity.

' Alas! too late, indeed they underſtood, by the unwonted novelty and ſhamefulneſs of their concupiſcence, why God had ſo lovingly forbade the eating of the apple. Indeed, the truth being agreeable unto itſelf, doth atteſt the filthineſs of impure Adamical generation; for the impurity which had received a contagion from any natural iſſues whatſoever of menſtrues or ſeed, and that by its touching alone is reckoned equal to that which ſhould by degrees creep on a perſon from a co-touching of dead carcaſes, and to be expiated by the ſame ceremonious rite that the text might agreeably denote, that death began by the concupiſcence of the fleſh lying hid in the fruit forbidden; therefore, alſo, the one only healing medicine, of ſo great an impurity contracted by touching, conſiſted in waſhing: under the ſimilitude or likeneſs thereof, faith and hope, which in baptiſm are poured on us, are ſtrengthened.

For as ſoon as Adam knew that by fratricide the firſt born of mortals, whom he had begotten in the concupiſcence of the fleſh, had killed his brother, guiltleſs and righteous as he was; and foreſeeing the wicked errors of mortals that would come from thence, he likewiſe perceived his own miſeries in himſelf; certainly knowing that all theſe calamities had happened unto him from the ſin of concupiſcence drawn from the apple, which were unavoidably iſſuing on his poſterity, he thought within himſelf that the moſt diſcreet thing he could do, was hereafter wholly to abſtain from his wife, whom he had violated; and therefore he mourned, in chaſtity and ſorrow, a full hundred years; hoping that by the merit of that abſtinence, and by an oppoſition to the concupiſcence of the fleſh, he ſhould not only appeaſe the wrath of the incenſed Deity, but that he ſhould again return into the former ſplendour and majeſty of his primitive *innocence* and *purity*. But the repentance of one age being finiſhed, it is moſt probable the myſtery of Chriſt's incarnation was revealed unto him; neither that man ever could hope to return to the brightneſs of his ancient purity by his own ſtrength, and much leſs that himſelf could reprieve his poſterity from death; and that, therefore, marriage was well pleaſing, and was after the fall indulged unto him by God becauſe he had determined thus to ſatisfy his juſtice at the fulneſs of times, which ſhould,

to

to the glory of his own *name*, and the confuſion of Satan, elevate mankind to a more ſublime and eminent ſtate of bleſſedneſs.

From that time Adam began to know his wife, *viz.* after he was an hundred years old, and to fill the earth, by multiplying according to the bleſſing once given him, and the law enjoined him---" Be fruitful and multiply."---Yet ſo, nevertheleſs, that although matrimony, by reaſon of the great want of propagation, and otherwiſe impoſſible courſary ſucceſſion of the primitive divine generation, be admitted as a ſacrament of the faithful.

If, therefore, both our firſt parents, after the eating of the apple, were aſhamed, they covered only their privy parts; therefore that ſhame doth preſuppoſe, and accuſe of ſomething committed againſt juſtice---againſt the intent of the Creator---and againſt their own proper nature: by conſequence, therefore, that Adamical generation was not of the primitive conſtitution of their nature, as neither of the original intent of the Creator; therefore, when God foretels that the earth ſhall bring forth thiſtles and thorns, and that man ſhall gain his bread by the ſweat of his brow, they were not execrations, but admonitions, that thoſe ſort of things ſhould be obvious in the earth: and, becauſe that beaſts ſhould bring forth in pain---ſhould plow in ſweat---ſhould eat their food with labour and fear, that the earth ſhould likewiſe bring forth very many things beſides the intention of the huſbandman; therefore, alſo, that they ought to be nouriſhed like unto brute beaſts, who had begun to generate after the manner of brute beaſts.

It is likewiſe told Eve, after her tranſgreſſion, that ſhe ſhould bring forth in pain. Therefore, what hath the pain of bringing forth common with the eating of the apple, unleſs the apple had operated about the concupiſcence of the fleſh, and by conſequence ſtirred up copulation; and the Creator had intended to diſſuade it, by dehorting from the eating of the apple. For, why are the genital members of women puniſhed with pains at child-birth, if the eye in ſeeing the apple, the hands in cropping it, and the mouth in eating of it, have offended? for was it not ſufficient to have chaſtiſed the life with death, and the health with very many diſeaſes?---Moreover, why is the womb afflicted, as in

brutes, with the manner of bringing forth, if the conception granted to beaſts were not forbidden to man?

After their fall, therefore, *their eyes were opened, and they were aſhamed:* it denotes and ſignifies that, from the filthineſs of concupiſcence, they knew that the copulation of the fleſh was forbidden in the moſt pure innocent chaſtity of nature; and that they were overſpread with ſhame, when, their eyes being opened, their underſtandings ſaw that they had committed filthineſs moſt deteſtable.

But on the ſerpent and evil ſpirit alone was the top and ſummit of the whole curſe, even as the privilege of the woman, and the myſterious prerogative of the bleſſing upon the earth, *viz.* That the woman's ſeed ſhould bruiſe the head of the ſerpent. So that it is not poſſible that to *bring forth in pain* ſhould be a curſe; for truly with the ſame voice of the Lord is pronounced the bleſſing of the woman, and victory over the infernal ſpirit.

Therefore Adam was created in the poſſeſſion of immortality. God intended not that man ſhould be an *animal* or *ſenſitive* creature, nor be born, conceived, or live as an animal; for of truth he was created unto a *living ſoul*, and that after the true image of God; therefore he as far differed from the nature of an animal, as an immortal being from a mortal, and as a God-like creature from a brute.

I am ſorry that our ſchool-men, many of them, wiſh, by their arguments of noiſe and pride, to draw man into a total animal nature, (nothing more) drawing (by their logic) the eſſence of a man eſſentially from an animal nature: becauſe, although man afterwards procured death to himſelf and poſterity, and therefore may ſeem to be made nearer the nature of animal creatures, yet it ſtood not in his power to be able to pervert the ſpecies of the divine image: even ſo as neither was the evil ſpirit, of a ſpirit, made an animal, although he became nearer unto the nature of an animal, by hatred and brutal vices. Therefore man remained in his own ſpecies wherein he was created; for as often as man is called an *animal*, or ſenſitive living creature, and is in earneſt thought to be ſuch, ſo many times the text is falſified which ſays, "But the ſerpent was more crafty than all the living creatures of the earth,

earth, which the Lord God had made;" becauſe he ſpeaks of the natural craft and ſubtilty of that living and creeping animal. Again, if the poſition be true, man was not directed into the propagation of *ſeed* or *fleſh*, neither did he aſpire unto a ſenſitive ſoul; and therefore the ſenſible ſoul of Adamical generation is not of a brutal ſpecies, becauſe it was raiſed up by a ſeed which wanted the original ordination and limitation of any ſpecies; and ſo that, as the *ſenſitive ſoul* in man aroſe, beſides the intent of the Creator and Nature; ſo it is of no brutal ſpecies, neither can it ſubſiſt, unleſs it be continually tied to the *mind*, from whence it is ſupported in its life.

Wherefore, while man is of no brutal ſpecies, he cannot be an animal in reſpect to his mind, and much leſs in reſpect to his ſoul, which is of no ſpecies.

Therefore know, that neither evil ſpirit, nor whole nature alſo, can, by any means or any way whatever, change the eſſence given unto man from his Creator, and by his foreknowledge determined that he ſhould remain continually ſuch as he was created, although he, in the mean time, hath clothed himſelf with ſtrange properties, as natural unto him from the vice of his own will; for as it is an abſurdity to reckon man glorified among animals, becauſe he is not without ſenſe or feeling, ſo to be ſenſitive does not ſhew the inſeparable eſſence of an animal.

Seeing, therefore, our firſt parents had both of them now felt the effect throughout their whole bodies of the eating of the apple, or concupiſcence of the fleſh in their members in Paradiſe, it ſhamed them; becauſe their members, which, before, they could rule at their pleaſure, were afterwards moved by a proper incentive to luſt.

Therefore, on the ſame day, not only mortality entered through concupiſcence, but it preſently after entered into a conceived generation; for which they were, the ſame day, alſo driven out of Paradiſe: hence followed an adulterous, laſcivious, beaſt-like, deviliſh generation, and plainly incapable of entering into the kingdom of God, diametrically oppoſite to God's ordination; by which means death, and the threatened puniſhment, *corruption*, became inſeparable to man and his poſterity.

Therefore,

Therefore, original ſin was effectively bred from the concupiſcence of the fleſh, but occaſioned only by the apple being eaten, and the admonition deſpiſed: but the ſtimulative to concupiſcence was placed in the diſſuaded tree, and that occult luſtful property radically inſerted and implanted in it. But when Satan (beſides his *hope*, and the deflowering of the virgin, nothing hindering of it) ſaw that man was not taken out of the way, according to the forewarning, (for he knew not that the *Son* of *God* had conſtituted himſelf a ſurety, before the Father, for man) he, indeed, looked at the vile, corrupted, and degenerated nature of man, and ſaw that a power was withdrawn from him of uniting himſelf to the God of infinite majeſty, and began greatly to rejoice. That joy was of ſhort duration, for, by and by, he likewiſe knew that marriage was ratified by Heaven—that the divine goodneſs yet inclined to man—and that Satan's own fallacies and deceits were thus deceived: hence conjecturing that the Son of God was to reſtore every defect of contagion, and, therefore, perhaps, to be incarnated. He then put himſelf to work how, or in what manner, he ſhould defile the ſtock that was to be raiſed up by matrimony with a mortal ſoul, ſo that he might render every conception of God in vain: therefore he ſtirred up not only his fratricides, and notoriouſly wicked perſons, that there might be evil abounding at all times; but he procured that Atheiſm might ariſe, and that, together with Heatheniſm, it might daily increaſe, whereby indeed, if he could not hinder the co-knitting of the immortal mind with the ſenſitive ſoul, he might, at leaſt, by deſtroying the law of Nature, bring man unto a level with himſelf under infernal puniſhment: but his ſpecial care and deſire was to expunge totally the immortal mind out of the ſtock of poſterity.

Therefore he *(the Devil)* ſtirs up, to this day, deteſtable copulations in Atheiſtical libertines: but he ſaw from thence, that nothing but brutiſh or ſavage monſters proceeded, to be abhorred by the very parents themſelves; and that the copulation with women was far more plauſible to men; and that by this method the generation of men ſhould conſtantly continue; for he endeavoured to prevent the hope of reſtoring a remnant, that is, to hinder the incarnation of the Son of God; therefore he attempted, by an application of active

active things, to frame the ſeed of man according to his own accurſed deſire; which, when he had found vain and impoſſible for him to do, he tried again whether an imp or witch might not be fructified by ſodomy; and when this did not fully anſwer his intentions every way, and he ſaw that of an aſs and a horſe a mule was bred, which was nearer a-kin to his mother than his father; likewiſe that of a coney and dormouſe being the father, a true coney was bred, being diſtinct from his mother, only having a tail like the dormouſe; he declined theſe feats, and betook himſelf to others worthy, indeed, only of the ſubtile craft of the *Prince of Darkneſs*.

Therefore Satan inſtituted a connexion of the ſeed of man with the ſeed and in the womb of a junior witch, or ſorcereſs, that he might exclude the diſpoſitions unto an immortal mind from ſuch a new, poliſhed conception: and afterwards came forth an adulterous and laſcivious generation of Faunii, Satyrs, Gnomes, Nymphs, Sylphs, Driades, Hamodriades, Neriads, Mermaids, Syrens, Sphynxes, Monſters, &c., uſing the conſtellations, and diſpoſing the ſeed of man for ſuch like monſtrous prodigious generations.

And, ſeeing the Faunii and Nymphs of the woods were preferred before the others in beauty, they afterwards generated their offspring amongſt themſelves, and at length began wedlocks with men, feigning that, by theſe copulations, they ſhould obtain an immortal ſoul for them and their offspring; but this happened through the perſuaſions and deluſions of Satan to admit theſe monſters to carnal copulation, which the ignorant were eaſily perſuaded to; and therefore theſe Nymphs are called Succubii: although Satan afterwards committed worſe, frequently tranſchanging himſelf, by aſſuming the perſons of both Incubii and Succubii, in both ſexes; but they conceived not a true young by the males, except the Nymphs alone. The which, indeed, ſeeing the ſons of God (that is, men) had now, without diſtinction, and in many places, taken to be their wives, God was determined to blot out the whole race begotten by theſe infernal and deteſtable marriages, through a deluge of waters, that the intent of the evil ſpirit might be rendered fruſtrate.

Of which monſters before mentioned, I will here give a ſtriking example from Helmont: for he ſays, a merchant of Ægina, a countryman of his, ſailing

ſailing various times unto the Canaries, was aſked by Helmont for his ſerious judgment about certain creatures, which the mariners frequently brought home from the mountains, as often as they went, and called them Tude-ſquils ;* for they were dried dead carcaſſes, almoſt three-footed, and ſo ſmall that a boy might eaſily carry one of them upon the palm of his hand, and they were of an exact human ſhape ; but their whole dead carcaſs was clear or tranſparent as any parchment, and their bones flexible like griſtles ; againſt the ſun, alſo, their bowels and inteſtine were plainly to be ſeen ; which thing I, by Spaniards there born, knew to be true. I conſidered that, to this day, the deſtroyed race of the Pygmies were there ; for the Almighty would render the expectations of the evil ſpirit, ſupported by the abominable actions of mankind, void and vain ; and he has, therefore, manifoldly ſaved us from the craft and ſubtilty of the Devil, unto whom eternal puniſhments are due, to his extreme and perpetual confuſion, unto the everlaſting ſanctifying of the Divine Name.

CHAP. II.

OF THE WONDERS OF NATURAL MAGIC, DISPLAYED IN A VARIETY OF SYMPATHETIC AND OCCULT OPERATIONS THROUGHOUT THE FAMILIES OF ANIMALS, PLANTS, METALS, AND STONES, TREATED OF MISCELLANEOUSLY.

THE wonders of Animal Magic we mean fully to diſplay under the title of Magnetiſm. But here we haſten to inveſtigate by what means, inſtruments, and effects, we muſt apply actives to paſſives, to the producing of rare and uncommon effects; whether by *actions*, *amulets*, *alligations* and *ſuſpenſions*— or *rings*, *papers*, *unctions*, *ſuffumigations*, *allurements*, *ſorceries*, *enchantments*, *images*, *lights*, *ſounds*, or the like. Therefore, to begin with things more ſimple :—If any one ſhall, with an entire new knife, cut aſunder a lemon, uſing words expreſſive of hatred, contumely, or diſlike, againſt any individual,

* Stude-quills, or Stew'd quills.

the

the abſent party, though at an unlimited diſtance, feels a certain inexpreſſible and cutting anguiſh of the heart, together with a cold chillineſs and failure throughout the body;—likewiſe of living animals, if a live pigeon be cut through the heart, it cauſes the heart of the party intended to affect with a ſudden failure;—likewiſe fear is induced by ſuſpending the magical image of a man by a ſingle thread;—alſo death and deſtruction by means ſimilar to theſe; and all theſe from a fatal and magical ſympathy.

Likewiſe of the virtues of ſimple animals, as well as manual operations, of which we ſhall ſpeak more anon:—The application of hare's fat pulls out a thorn;—likewiſe any one may cure the tooth-ache with the ſtone that is in the head of the toad;—alſo, if any one ſhall catch a living frog before ſun-riſe, and he or ſhe ſpits in the mouth of the frog, will be cured of an aſthmatic conſumption;—likewiſe the right or left eye of the ſame animal cures blindneſs; and the fat of a viper cures a bite of the ſame. Black hellebore eaſeth the head-ache, being applied to the head, or the powder ſnuffed up the noſe in a moderate quantity. Coral is a well-known preſervative againſt witchcraft and poiſons, which if worn now, in this time, as much round children's necks as uſual, would enable them to combat many diſeaſes which their tender years are ſubjected to, and to which, with faſcinations, they often fall a victim. I know how to compoſe coral amulets, or taliſmans, which, if ſuſpended even by a thread, ſhall (God aſſiſting) prevent all harms and accidents of violence from fire, or water, or witchcraft, and help them to withſtand all their diſeaſes.

Paracelſus and Helmont both agree, that in the toad, although ſo irreverent to the ſight of man, and ſo noxious to the touch, and of ſuch ſtrong violent antipathy to the blood of man, I ſay, out of this hatred Divine Providence hath prepared us a remedy againſt manifold diſeaſes moſt inimical to man's nature. The toad hath a natural averſion to man; and this ſealed image, or idea of hatred, he carries in his head, eyes, and moſt powerfully throughout his whole body: now that the toad may be highly prepared for a ſympathetic remedy againſt the plague or other diſorders, ſuch as the ague, falling, ſickneſſes, and various others; and that the terror of us, and natural inbred hatred may the more ſtrongly be imprinted and higher aſcend in the toad, we muſt hang him up aloft

in a chimney, by the legs, and ſet under him a diſh of yellow wax, to receive whatſoever may come down, or fall from his mouth; let him hang in this poſition, in our ſight, for three or four days, at leaſt till he is dead: now we muſt not omit frequently to be preſent in ſight of the animal, ſo that his fears and inbred terror of us, with the ideas of ſtrong hatred, may encreaſe even unto death.

So you have a moſt powerful remedy in this one toad, for the curing of forty thouſand perſons infected with the peſt or plague.

Van Helmont's proceſs for making a preſervative amulet againſt the plague is as follows:—

"In the month of July, in the decreaſe of the moon, I took old toads, whoſe eyes abounded with white worms hanging forth into black heads, ſo that both his eyes were totally formed with worms, perhaps fifty in number, thickly compacted together, their heads hanging out; and as oft as any one of them attempted to get out, the toad, by applying his fore-foot, forbade its utterance. Theſe toads being hung up, and made to vomit in the manner before mentioned, I reduced the inſects and other matters ejected from the toad, with the waxen diſh being added thereto; and, the dried carcaſs of the toad being reduced into powder, I formed the whole into troches, with gum-dragon; which, being borne about the left breaſt, drove ſpeedily away all contagion; and being faſt bound to the place affected, thoroughly drew out the poiſon: and theſe troches were more potent after they had returned into uſe divers times, than when new. I found them to be a moſt powerful amulet againſt the plague; for if the ſerpent eateth duſt all the days of his life, becauſe he was the inſtrument of ſinning; ſo the toad eats earth, (which he vomits up) all the days of his life; and, according to the Adeptical philoſophy, the toad bears an hatred to man, ſo that he infects ſome herbs that are uſeful to man with his poiſon, in order for his death. But this difference note between the toad and the ſerpent: the toad, at the ſight of man, from a natural quality ſealed in him, called antipathy, conceives a great terror or aſtoniſhment; which terror from man imprints on this animal a natural efficacy againſt the images of the affrighted archeus in man. For, truly, the terror of the toad kills and annihilates

hilates the ideas of the affrighted archeus in man, becauſe the terror in the toad is natural, therefore radical."

For the poiſon of the plague is ſubdued by the poiſon of the toad, not by an action primarily deſtructive, but by a ſecondary action; as the peſtilent idea of hatred or terror extinguiſhes the ferment, by whoſe mediation the poiſon of the plague ſubſiſts, and proceeds to infect: for ſeeing the poiſon of the plague is the product of the image of the terrified archeus eſtabliſhed in a fermental, putrified, odour, and mumial air, this coupling ferments the appropriate mean, and immediately the ſubject of the poiſon is taken away.

Therefore the oppoſition of the amulet formed from the body, &c., of the toad, takes away and prevents the baneful and moſt horrible effects of the peſtilential poiſon and ferment of the plague.

Hence it is conjectured that he is an animal ordained by God, that the idea of his terror being poiſonous indeed to himſelf, ſhould be to us, and to our plague, a poiſon in terror. Since, therefore, the toad is moſt fearful at the beholding of man, which in himſelf, notwithſtanding, forms the terror conceived from man, and alſo the hatred againſt man, into an image and active real being, and not conſiſting only in a confuſed apprehenſion; hence it happens that a poiſon ariſeth in the toad, which kills the peſtilent poiſon of terror in man; to wit, from whence the archeus waxeth ſtrong, he not only perceiving the peſtilent idea to be extinguiſhed in himſelf; but, moreover, becauſe he knoweth that ſomething inferior to himſelf is terrified, diſmayed, and doth fly. Again, ſo great is the fear of the toad, that if he is placed directly before thee, and thou doſt behold with an intentive furious look, ſo that he cannot avoid thee, for a quarter of an hour, he dies,* being faſcinated with terror and aſtoniſhment.

* I have tried this experiment upon the toad, and other reptiles of his nature, and was ſatisfied of the truth of this affirmation.

OF THE SERPENT.

Hippocrates, by the uſe of ſome parts of this animal, attained to himſelf divine honours; for therewith he cured peſtilence and contagion, conſumptions, and very many other diſeaſes; for he cleanſed the fleſh of a viper. The utmoſt part of the tail and head being cut off, he ſtripped off the ſkin, caſting away the bowels and gall; he reſerved of the inteſtines only the heart and liver; he drew out all the blood, with the vein running down the back-bone; he bruiſed the fleſh and the aforeſaid bowels with the bones, and dried them in a warm oven until they could be powdered, which powder he ſprinkled on honey; being clarified and boiled, until he knew that the fleſhes in boiling had caſt aſide their virtue, as well in the broth as in the vapours; he then added unto this electuary the ſpices of his country to cloak the ſecret. But this cure of diſeaſes by the ſerpent contains a great myſtery, viz. that as death crept in by the ſerpent of old, itſelf ought to be mitigated by the death of the ſerpent; for Adam, being ſkilful in the properties of all beaſts, was not ignorant alſo that the ſerpent was more crafty than other living creatures, and that the aforeſaid balſam, the remedy of death, lay hid in the ſerpent; wherefore the ſpirit of darkneſs could not more ſafely deceive our firſt parents than under the guileful ſerpent's form; for they fooliſhly imagined they ſhould eſcape the death, ſo ſorely threatened by God, by the ſerpent's aid.

Amber is an amulet:—a piece of red amber worn about one, is a preſervative againſt poiſons and the peſtilence.

Likewiſe, a ſapphire ſtone is as effectual. Oil of amber, or amber diſſolved in pure ſpirit of wine, comforts the womb being diſordered: if a ſuffumigation of it be made with the warts of the ſhank of a horſe, it will cure many diſorders of that region.

The liver and gall of an eel, likewiſe, being gradually dried and reduced to powder, and taken in the quantity of a filbert-nut in a glaſs of warm wine, cauſes a ſpeedy and ſafe delivery to women in labour. The liver of a ſerpent likewiſe effects the ſame.

Rhubarb,

Rhubarb, on account of its violent antipathy to choler, wonderfully purges the ſame. Muſic is a well-known ſpecific for curing the bite of a tarantula, or any venomous ſpider; likewiſe, water cures the hydrophobia. Warts are cured by paring off the ſame; or by burying as many pebbles, ſecretly, as the party has warts. The king's-evil may be cured by the heart of a toad worn about the neck, firſt being dried.—Hippomanes excites luſt by the bare touch, or being ſuſpended on the party. If any one ſhall ſpit in the hand with which he ſtruck, or hurt, another, ſo ſhall the wound be cured;—likewiſe, if any one ſhall draw the halter wherewith a malefactor was ſlain acroſs the throat of one who hath the quinſey, it certainly cures him in three days;—alſo, the herb cinque-foil being gathered before ſun-riſe, one leaf thereof cures the ague of one day; three leaves, cures the tertian; and four, the quartan ague. Rape ſeeds, ſown with curſings and imprecations, grows the fairer, and thrives; but if with praiſes, the reverſe. The juice of deadly nightſhade, diſtilled, and given in a proportionate quantity, makes the party imagine almoſt whatever you chuſe. The herb nip, being heated in the hand, and afterwards you hold in your hand the hand of any other party, they ſhall never quit you, ſo long as you retain that herb. The herbs arſemart, comfrey, flaxweed, dragon-wort, adder's-tongue, being ſteeped in cold water, and if for ſome time being applied on a wound, or ulcer, they grow warm, and are buried in a muddy place, cureth the wound, or ſore, to which they were applied. Again, if any one pluck the leaves of aſarabacca, drawing them upwards, they will purge another, who is ignorant of the drawing, by vomit only; but if they are wreſted downward to the earth, they purge by ſtool. A ſapphire, or a ſtone that is of a deep blue colour, if it be rubbed on a tumour, wherein the plague diſcovers itſelf, (before the party is too far gone) and by and by it be removed from the ſick, the abſent jewel attracts all the poiſon or contagion therefrom. And thus much is ſufficient to be ſaid concerning natural occult virtues, whereof we ſpeak in a mixed and miſcellaneous manner, coming to more diſtinct heads anon.

CHAP.

CHAP. III.

OF AMULETS, CHARMS, AND ENCHANTMENTS.

THE inſtrument of enchanters is a pure, living, breathing ſpirit of the blood, whereby we bind, or attract, thoſe things which we deſire or delight in; ſo that, by an earneſt intention of the mind, we take poſſeſſion of the faculties in a no leſs potent manner than ſtrong wines beguile the reaſon and ſenſes of thoſe who drink them; therefore, to charm, is either to bind with words, in which there is great virtue, as the poet ſings——

> "Words thrice ſhe ſpake, which caus'd, at will, ſweet ſleep;
> "Appeas'd the troubled waves, and roaring deep."

Indeed, the virtue of man's words are ſo great, that, when pronounced with a fervent conſtancy of the mind, they are able to ſubvert Nature, to cauſe earthquakes, ſtorms, and tempeſts. I have, in the country, by only ſpeaking a few words, and uſed ſome other things, cauſed terrible rains and claps of thunder. Almoſt all charms are impotent without words, becauſe words are the ſpeech of the ſpeaker, and the image of the thing ſignified or ſpoken of; therefore, whatever wonderful effect is intended, let the ſame be performed with the addition of words ſignificative of the *will or deſire* of the operator; for words are a kind of occult vehicle of the image conceived or begotten, and ſent out of the body by the ſoul; therefore, all the forcible power of the ſpirit ought to be breathed out with vehemency, and an arduous and intent deſire; and I know how to ſpeak, and convey words together, ſo as they may be carried onward to the hearer at a vaſt diſtance, no other body intervening, which thing I have done often. Words are alſo oftentimes delivered to us, ſeemingly by others, in our ſleep, whereby we ſeem to talk and converſe; but then no vocal converſations are of any effect, except they proceed from ſpiritual and occult cauſes: ſuch ſpirits have often manifeſted ſingular things to me, while in ſleep, the which, in waking, I have thought nought of, until conviction of the truth taught me credulity in ſuch like matters.

In

In the late change of Adminiſtration, I knew, at leaſt five days before it actually terminated, that it would be as I deſcribed to a few of my friends. Theſe things are not alike manifeſted to every one; only, I believe, to thoſe who have long ſeriouſly attended to contemplations of this abſtruſe nature; but there are thoſe who will ſay it is not ſo, merely becauſe they themſelves cannot comprehend ſuch things.

However, not to loſe time, we proceed. There are various enchantments, which I have proved, relative to common occurrences of life, viz. a kind of binding to that effect which we deſire: as to love, or hatred; or to thoſe things we love, or againſt thoſe things we hate, in all which there is a magical ſympathy above the power of reaſoning; therefore, thoſe abſtruſe matters we feel, are convinced of, and reflect upon, and draw them into our uſe. I will here ſet down, while ſpeaking of theſe things, a very powerful amulet for the ſtopping, immediately, a bloody-flux; for the which (with a faith) I dare lay down my life for the ſucceſs, and entire cure.

An Amulet for Flux of Blood.

" In the blood of Adam aroſe death---in the blood of Chriſt death is ex-
" tinguiſhed---in the ſame blood of Chriſt I command thee, O, blood, that
" thou ſtop fluxing !"*

In this one godly ſuperſtition there will be found a *ready*, cheap, eaſy remedy for that dreadful diſorder the bloody-flux, whereby a poor miſerable wretch will reap more real benefit than in a whole ſhop of an apothecary's drugs. Theſe two letters מן are a powerful charm, or amulet, againſt the common ague; likewiſe, let them be written upon a piece of clean and new vellum, at any time of the day or night, and they will be found a ſpeedy and certain cure, and much more efficacious than the word *Abracadabra:* however, as that ancient charm is ſtill (amongſt ſome who pretend to cure agues, &c.) in ſome repute, I will here ſet down the form and manner of its being

* Let the party who pronounces theſe words hold the other's hand.

written;

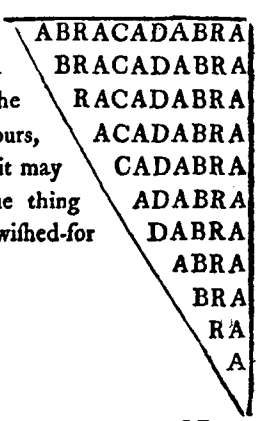
written;* likewiſe it muſt be pronounced, or ſpoken, in the ſame order as it is written, with the intent or will of the operator declared at the ſame time of making it.

CHAP. IV.

OF UNCTIONS, PHILTERS, POTIONS, &c.----THEIR MAGICAL VIRTUES.

UNGUENTS, or unctions, collyries, philters, &c., conveying the virtues of things natural to our ſpirits, do multiply, transform, transfigure, and tranſmute it accordingly; they alſo tranſpoſe *thoſe* virtues, which are in *them*, into *it*, ſo that it not only acts upon its *own body*, but alſo upon *that* which is *near it*, and affects that (by viſible rays, charms, and by touching it) with ſome agreeable quality like to itſelf. For, becauſe our ſpirit is the *pure*, *ſubtil*, *lucid*, *airy*, and unctuous vapour of the blood, nothing, therefore, is better adapted for collyriums than the like *vapour*, which are more ſuitable to our ſpirit in ſubſtance; for then, by reaſon of their likeneſs, they do more ſtir up, attract, and transform the ſpirit. The ſame virtue have other ointments, and confections. Hence, by the touch, often plague, ſickneſs, faintings, poiſoning, and love, is induced, either by the hands or clothes being anointed; and often by kiſſing, things being held in the mouth, love is likewiſe excited.

* It is here to be particularly noticed by us, that, in forming of a charm, or amulet, it will be of no effect, except the very ſoul of the operator is ſtrongly and intenſely exerted and impreſſed, as it were, and the image of the idea ſealed on the charm, or amulet; for, without this, in vain will be all the obſervation of times, hours, and conſtellations; therefore, this I have thought fit to mention, once for all, that it may be almoſt always uppermoſt in the mind of the operator, for, without this one thing being obſerved and noticed, many who form ſeals, &c., do fall ſhort of the wiſhed-for effect.



Now

Now the ſight, as it perceives more purely and clearer than the other ſenſes, ſeals in *us* the marks of things more acutely, and does, moſt of all, and before all others, agree with our fantaſtic ſpirit; as is apparent in dreams, when things ſeen do more often preſent themſelves to us than things heard, or any thing coming under the other ſenſes. Therefore, when collyriums transform the viſual ſpirits, that ſpirit eaſily affects the imagination, which, being affected with divers ſpecies and forms, tranſmits the ſame, by the ſame ſpirit, unto the outward ſenſe of ſight, by which there is formed in it a perception of ſuch ſpecies and forms, in that manner, as if it were moved by external objects, that there appear to be ſeen terrible images, ſpirits, and the like. There are ſome *collyriums* which make us ſee the *images of ſpirits in the air*, or elſewhere; which I can make of the *gall of a man*, and the *eyes of a black cat*, and ſome other things. The ſame is made, likewiſe, of the blood of a lapwing, bat, and a goat; and if a ſmooth ſhining piece of ſteel be ſmeared over with the juice of mugwort, and be made to fume, it cauſes invocated ſpirits to appear. There are ſome perfumes, or ſuffumigations and unctions, which make men ſpeak in their ſleep, walk, and do thoſe things that are done by men that are awake, and often what, when awake, they cannot, or dare not do; others, again, make men hear horrid or delightful ſounds, noiſes, and the like.

And, in ſome meaſure, this is the cauſe why *mad* and melancholy men believe they hear and ſee things equally falſe and improbable, falling into moſt groſs and pitiful deluſions, fearing where no fear is, and angry where there is none to contend. Such paſſions as theſe *we* can induce by *magical vapours*, *confections*, *perfumes*, *collyries*, *unguents*, *potions*, *poiſons*, *lamps*, *lights*, &c.; likewiſe by *mirrors*, *images*, *enchantments*, *charms*, *ſounds* and *muſic*; alſo by *divers rites*, *obſervations*, *ceremonies*, *religion*, &c.

CHAP. V.

OF MAGICAL SUSPENSIONS AND ALLIGATIONS----SHEWING HOW, AND BY WHAT POWER, THEY RECEIVE VIRTUE, AND ARE EFFICACIOUS IN NATURAL MAGIC.

WHEN the ſoul of the world, by its virtue, doth make all things (that are naturally generated, or artificially made) fruitful, by ſealing and impreſſing on them celeſtial virtues for the working of ſome wonderful effect, then things themſelves not only applied by collyry, or ſuffume, or ointment, or any other ſuch like way; but when they are conveniently bound to, or wrapped up, or ſuſpended about the neck, or any other way applied, although by ever ſo eaſy a contact, they do impreſs their virtue upon us: by theſe alligations, &c., therefore, the accidents of the body and mind are changed into ſickneſs or health, valour, fear, ſadneſs or joy, and the like; they render thoſe that carry them, gracious, terrible, acceptable, rejected, honoured, beloved, or hateful and abominable.

Now theſe kinds of paſſions are conceived to be infuſed no otherwiſe than is manifeſt in the grafting of trees, where the vital life and virtue is communicated from the trunk to the twig engrafted into it, by way of contact and alligation: ſo in the female palm-tree, when ſhe comes near to the male, her boughs bend to the male, which the gardener ſeeing, he binds them together by ropes acroſs, but ſoon becomes ſtraight, as if by the continuation of the rope ſhe had received a propagating virtue from the male. And it is ſaid, if a woman takes a needle, and bewray it with dung, and put it up in earth in which the carcaſs of a man has been buried, and carry it about her in a piece of cloth uſed at a funeral, no man can defile her as long as ſhe carries that.

Now by theſe examples we ſee how, by certain alligations of certain things, alſo ſuſpenſions, or by the moſt ſimple contact or continuation of any thread, we may be able to receive ſome virtues thereby; but it is neceſſary to know the certain rule of magical alligation and ſuſpenſion; and the manner that the art requires is this, viz. that they muſt be done under a certain and ſuitable conſtellation; and they muſt be done with wire, or ſilken threads, or ſinews of

of certain animals; and thoſe things that are to be wrapped up, are to be done in the leaves of herbs, or ſkins of animals, or membraneous parchments, &c. For, if you would procure the *ſolary* virtue of any thing, this is to be wrapped up in bay-leaves, or the ſkin of a lion, hung round the neck with gold, ſilk, or purple or yellow thread: while the ſun reigns in the heavens, ſo ſhalt thou be endued with the virtue of that thing. So if a ſaturnine quality or thing be deſired, thou ſhalt in like manner take that thing, while Saturn reigns, and wrap it up in the ſkin of an aſs, or in a cloth uſed at a funeral, eſpecially if melancholy or ſadneſs is to be induced, and with a ſad, or aſh, or leaden, or black ſilk or thread, hang it about thy neck; and ſo in the ſame manner we muſt proceed with the reſt.

CHAP. VI.

OF ANTIPATHIES.

IT is neceſſary, in this place, to ſpeak of the *antipathies of natural things*, ſeeing it is requiſite, as we go on, to have a thorough knowledge of that obſtinate contrariety of Nature, where any thing ſhuns its contrary, and drives it, as it were, out of its preſence. Such antipathy as this has the root rhubarb againſt choler; treacle againſt poiſon; the *ſapphire ſtone againſt hot biles*, feveriſh heats, and diſeaſes of the eyes; the *amethyſt* againſt drunkenneſs; the *jaſper* againſt the bloody-flux and offenſive imaginations; the *emerald*, and *agnus caſtus* againſt luſt; *achates*, or *agates*, againſt poiſon; piony againſt the falling ſickneſs; *coral* againſt the ebullition of black choler, and pains of the ſtomach; the *topaz* againſt ſpiritual heats, ſuch as are covetouſneſs, luſt, and all manner of love exceſſes. The ſame antipathy is there, alſo, of piſmires againſt the herb organ, and the wing of a bat, and the heart of a lapwing, from the preſence of which they fly. Alſo, the organ is contrary to a certain poiſonous fly which cannot reſiſt the ſun, and reſiſts ſalamanders, and loaths cabbage with ſuch a deadly hatred that they cannot endure each other.

So they ſay cucumbers hate oil. And the gall of a crow makes even men fearful, and drives them from the place wherein it is placed. *A diamond* diſagrees with a *loadſtone;* that being preſent, it ſuffers no iron to be drawn to it. Sheep avoid frog-parſley as a deadly thing; and, what is more wonderful, Nature hath depictured the ſign of this antipathy upon the livers of ſheep, in which the very figure of frog-parſley doth naturally appear. Again, goats hate garden-baſil, as if there was nothing more pernicious. And, amongſt animals, mice and weaſels diſagree; ſo a lizard is of a contrary nature to a ſcorpion, and induces great terror to the ſcorpion with its very ſight, and they are therefore killed with the oil of them; which oil will likewiſe cure the wounds made by ſcorpions. There is a great enmity between ſcorpions and mice; therefore if a mouſe be applied to the bite of a ſcorpion, he cures it. Nothing is ſo much an enemy to ſnakes as crabs; and if ſwine be hurt by them, they are cured by crabs; the ſun, alſo, being in Cancer, ſerpents are tormented. Alſo, the ſcorpion and crocodile kill one another; and if the bird ibis does but touch a crocodile with one of his feathers, he makes him unmoveable. The bird called a buſtard flies away at the ſight of a horſe; and a hart at the ſight of a ram, or a viper. An elephant trembles at the hearing of the grunting of a hog; ſo doth a lion at the crowing of a cock; and a panther will not touch them that are anointed with the fat of a hen, eſpecially if garlick has been put into it. There is alſo an enmity between foxes and ſwans; bulls and jackdaws. And ſome birds are at a perpetual variance, as daws and owls; kites and crows; turtle and ring-tail; egepis and eagles; alſo, harts and dragons. Amongſt water animals, there is a great antipathy between dolphins and whirlpools; the mullet and pike; lamprey and conger; pourcontrel and lobſter, which latter, but ſeeing the former, is nearly ſtruck dead with fear; but the lobſter tears the conger. The civet-cat cannot reſiſt the panther; and if the ſkins of both be hung up againſt each other, the ſkin or hairs of the panther will fall off. Apollo ſays, in his hieroglyphics, if any one be girt about with the ſkin of a civet-cat, he may paſs ſafe through his enemies. The lamb flies from the wolf; and if the tail, ſkin, or head of lupus be hung up in the ſheeps'-cot, they cannot eat their meat for very fear.

And

And Pliny mentions the bird called the marlin, that breaks the eggs of the crow, whoſe young are annoyed by the fox; that ſhe alſo will pinch the whelps of the fox, and the fox likewiſe, which, when the crow ſees, they help the fox againſt her as againſt a common enemy. The linnet lives in, and eats thiſtles; yet ſhe hates the aſs, becauſe he eats the thiſtles and flowers of them. There is ſo great an enmity between the little bird called eſalon and the aſs, that their blood will not mix; and that, at the ſimple braying of the aſs, both the eſalon's eggs and young periſh together. There is, alſo, a total antipathy of the olive-tree to the harlot; that, if ſhe plant it, it will neither thrive nor proſper, but wither. A lion fears lighted torches, and is tamed by nothing ſooner. The wolf fears not ſword or ſpear, but a ſtone; by the throwing of which a wound being made, worms breed in the wolf. A horſe fears a camel ſo much that he cannot endure the picture of that beaſt. An elephant, when he rages, is quieted by ſeeing a cock. A ſnake is afraid of a naked man, but purſues one clothed. A mad bull is tamed by being tied to a fig-tree. Amber attracts all things to it but garden-baſil, and things ſmeared with oil, between which there is a natural antipathy.

CHAP. VII.

OF THE OCCULT VIRTUES OF THINGS WHICH ARE INHERENT IN THEM ONLY IN THEIR LIFE-TIME, AND SUCH AS REMAIN IN THEM EVEN AFTER DEATH.

IT is expedient for us to know that there are ſome things which retain virtue only while they are living, others even after death. So in the cholic, if a live duck be applied to the belly, it takes away the pain, and the duck dies. If you take the heart out of any animal, and, while it is warm, bind it to one that has a quartan fever, it drives it away. So if any one ſhall ſwallow the heart of a lapwing, ſwallow, weaſel, or a mole, while it is yet living and warm with natural heat, it improves his intellect, and helps him to remember, underſtand, and foretel things to come. Hence this general rule,---that whatever

ever things are taken for magical uſes from animals, whether they are ſtones, members, hair, excrements, nails, or any thing elſe, they muſt be taken from thoſe animals while they are yet alive, and, if it is poſſible, that they may live afterwards. If you take the tongue of a frog, you put the frog into water again ;—and Democritus writes, that if any one ſhall take out the tongue of a water-frog, no other part of the animal ſticking to it, and lay it upon the place where the heart beats of a woman, ſhe is compelled, againſt her will, to anſwer whatſoever you ſhall aſk of her. Alſo, take the eyes of a frog, which muſt be extracted before ſun-riſe, and bound to the ſick party, and the frog to be let go again blind into the water, the party ſhall be cured of a tertian ague ; alſo, the ſame will, being bound with the fleſh of a nightingale in the ſkin of a hart, keep a perſon always wakeful without ſleeping. Alſo, the roe of the fork fiſh being bound to the navel, is ſaid to cauſe women an eaſy child-birth, if it be taken from it alive, and the fiſh put into the ſea again. So the right eye of a ſerpent being applied to the ſoreneſs of eyes, cures the ſame, if the ſerpent be let go alive. So, likewiſe, the tooth of a mole, being taken out alive, and afterwards let go, cures the tooth-ache ; and dogs will never bark at thoſe who have the tail of a weaſel that has eſcaped. Democritus ſays, that if the tongue of the cameleon be taken alive, it conduces to good ſucceſs in trials, and likewiſe to women in labour ; but it muſt be hung up on ſome part of the outſide of the houſe, otherwiſe, if brought into the houſe, it might be moſt dangerous.

There are very many properties that remain after death ; and theſe are things in which the idea of the matter is leſs ſwallowed up, *according to Plato*, in them : even after death, that which is immortal in them will work ſome wonderful things :—as in the ſkins we have mentioned of ſeveral wild beaſts, which will corrode and eat one another after death ; alſo, a drum made of the rocket-fiſh drives away all creeping things at what diſtance ſoever the ſound of it is heard ; and the ſtrings of an inſtrument made of the guts of a wolf, and being ſtrained upon a harp or lute, with ſtrings made of ſheep-guts, will make no harmony.

CHAP.

CHAP. VIII.

OF THE WONDERFUL VIRTUES OF SOME KINDS OF PRECIOUS STONES.

IT is a common opinion of magicians, that ſtones inherit great virtues, which they receive through the ſpheres and activity of the celeſtial influences, by the medium of the ſoul or ſpirit of the world. Authors very much diſagree in reſpect of the probability of their actually having ſuch virtues in potentia, ſome debating warmly againſt any occult or ſecret virtue lying hid in them; others, as warmly, ſhewing the cauſes and effects of theſe ſympathetic properties. However, to leave theſe trifling arguments to thoſe who love cavil and contentions better than I do, and, as I have neither leiſure nor inclination to enter the liſts with ſophiſts, and tongue-philoſophers; I ſay, that theſe occult virtues are diſpoſed throughout the animal, vegetable, and mineral kingdoms, by ſeeds, or ideas originally emanating from the Divine mind, and through ſuperceleſtial ſpirits and intelligence always operating, according to their proper offices and governments allotted them; which virtues are infuſed, as we before ſaid, through the medium of the Univerſal Spirit, as by a general and manifeſt ſympathy and antipathy eſtabliſhed in the law of Nature. Amongſt a variety of examples, the loadſtone is one moſt remarkable proof of the ſympathy and antipathy we ſpeak of. However to haſten to the point. Amongſt ſtones, thoſe which reſemble the rays of the ſun by their golden ſparklings, (as does the glittering ſtone ætites) prevent the falling-ſickneſs and poiſons, if worn on the finger; ſo the ſtone which is called *oculis ſolis*, or eye of the ſun, being in figure like to the apple of the eye, from which ſhines forth a ray, comforts the brain, and ſtrengthens ſight; the carbuncle, which ſhines by night, hath a virtue againſt all airy and vaporous poiſons; the chryſolite ſtone, of a light green colour, when held againſt the ſun, there ſhines in it a ray like a ſtar of gold; this is ſingularly good for the lungs, and cures aſthmatical complaints; and if it be bored through, and the hollow filled with the mane of an aſs, and bound to the left arm, it chaſes away all fooliſh and idle imaginations and melancholy fears, and drives away folly.

The

The ſtone called iris, which is like cryſtal in colour, being found with ſix corners, when held in the ſhade, and the ſun ſuffered to ſhine through it, repreſents a natural rainbow in the air. The ſtone heliotropium, green, like a jaſper or emerald, beſet with red ſpecks, makes the wearer conſtant, renowned, and famous, and conduces to long life; there is, likewiſe, another wonderful property in this ſtone, and that is, that it ſo dazzles the eyes of men, that it cauſes the bearer to be inviſible; but then there muſt be applied to it the herb bearing the ſame name, viz. heliotropium, or the ſun-flower; and theſe kind of virtues Albertus Magnus, and William of Paris, mention in their writings. The jacinth alſo poſſeſſes virtue from the ſun againſt poiſons, peſtilences, and peſtiferous vapours; likewiſe it renders the bearer pleaſant and acceptable; conduces, alſo, to gain money; being ſimply held in the mouth, it wonderfully cheers the heart, and ſtrengthens the mind. Then there is the pyrophilus, of a red mixture, which Albertus Magnus reports that Æſculapius makes mention of in one of his epiſtles to Octavius Cæſar, ſaying, "There is a certain poiſon, ſo intenſely cold, which preſerves the heart of man, being taken out, from burning; ſo that if it be put into the fire for any time, it is turned into a ſtone, which ſtone is called *pyrophilus*:" it poſſeſſes a wonderful virtue againſt poiſon; and it infallibly renders the wearer thereof renowned and dreadful to his enemies. Apollonius is reported to have found a ſtone called pantaura, (which will attract other ſtones, as the loadſtone does iron) moſt powerful againſt all poiſons: it is ſpotted like the panther, and therefore ſome naturaliſts have given this ſtone the name of pantherus: Aaron calls it evanthum; and ſome, on account of its variety, call it pantochras.

CHAP.

CHAP. IX.

OF THE MIXTURES OF NATURAL THINGS ONE WITH ANOTHER, AND THE PRODUCING OF MONSTROUS ANIMALS, BY THE APPLICATION OF NATURAL MAGIC.

MAGICIANS, ſtudents, and obſervers of the operations of Nature, know how, by the application of active forms to a matter fitly diſpoſed, and made, as it were, a proper recipient, to effect many wonderful and uncommon things that ſeem ſtrange, and above Nature, by gathering this and that thing beneficial and conducive to that effect which we deſire; however, it is evident that all the powers and virtues of the inferior bodies are not found comprehended in any one ſingle thing, but are diſperſed amongſt many of the compounds here amongſt us; wherefore it is neceſſary, if there be a hundred virtues of the ſun diſperſed through ſo many animals, plants, metals, or ſtones, we ſhould gather all theſe together, and bring them all into one form, in which we ſhall ſee all the ſaid virtues, being united, contained. Now there is a double virtue in commixing: one, viz. which was once planted in its parts, and is *celeſtial*; the other is obtained by a certain artificial mixture of things, mixed amongſt themſelves, according to a due proportion, ſuch as agree with the heavens under a certain conſtellation; and this virtue deſcends by a certain ſimilitude or likeneſs that is in things amongſt themſelves, by which they are drawn or attracted towards their ſuperiors, and as much as the following do by degrees correſpond with them that go before, where the patient is fitly applied to its agent. So from a certain compoſition of *herbs*, *vapours*, and ſuch like, made according to the rules of Natural and Celeſtial Magic, there reſults a certain common form; of which we ſhall deliver the true and infallible rules and experiments in our Second Book, where we have written expreſsly on the ſame.

We ought, likewiſe, to underſtand that by how much more noble and excellent the form of any thing is, by ſo much the more it is prone, and apt to receive, and powerful to act. Then the virtue of things do indeed become wonderful; viz. when they are applied to matters, mixed and prepared in fit

ſeaſons to give them life, by procuring life for them from the ſtars, our own ſpirit powerfully co-operating therewith; for there is ſo great a power in prepared matters, which we ſee do then receive life, when a perfect mixture of qualities do break the former contrariety; for ſo much the more perfect life things receive, by as much the temper and compoſition is free from contrariety. Now the heavens, as a prevailing cauſe, do, from the beginning of every thing, (to be generated by the concoction and perfect digeſtion of the matter) together with life, beſtow celeſtial influences and wonderful gifts, according to the capacity that is in that life and ſenſible ſoul to receive more noble and ſublime virtues. For the celeſtial virtue otherwiſe lies aſleep, as ſulphur kept from flame; but in living bodies it doth always burn, as kindled ſulphur, which, by its vapour, fills all the places that are near.

There is a book called, "A Book of the Laws of Pluto," which ſpeaks of monſtrous generations, which are not produced according to the laws of Nature. Of theſe things which follow we know to be true; viz. of worms are generated gnats; of a horſe, waſps; of a calf and ox, bees. Take a living crab, his legs being broken off, and he buried under the earth, a ſcorpion is produced. If a duck be dried into powder, and put into water, frogs are ſoon generated; but if he be baked in a pie, and cut into pieces, and be put in a moiſt place under ground, toads are generated. Of the herb garden-baſil, bruiſed, and put between two ſtones, are generated ſcorpions. Of the hairs of a menſtruous woman, put under dung, are bred ſerpents; and the hair of a horſe's tail, put into water, receives life, and is turned into a moſt pernicious worm. And there is an art wherewith a hen, ſitting upon eggs, may be generated the form of a man, which I myſelf know how to do, and which magicians call the mandrake, and it hath in it wonderful virtues.

You muſt, therefore, know which and what kind of matters are either of art or nature, begun or perfected, or compounded of more things, and what celeſtial influences they are able to receive. For a congruity of natural things is ſufficient for the receiving of influence from celeſtial; becauſe, nothing hindering, the celeſtials ſend forth their light upon inferiors; they ſuffer no matter to be deſtitute of their virtue. Wherefore as much matter as is *perfect* and

pure

pure is, as we before ſaid, fitted to receive celeſtial influences; for that is the binding and continuing of the matter of the ſoul to the world, which doth daily flow in upon things natural, and all things which *Nature hath prepared*, that it is impoſſible that a prepared matter ſhould not receive life, or a more noble form.

CHAP. X.

OF THE ART OF FASCINATION, BINDING, SORCERIES, MAGICAL CONFECTIONS, LIGHTS, CANDLES, LAMPS, &c. &c.; BEING THE CONCLUSION OF THE NATURAL MAGIC.*

WE have ſo far ſpoken concerning the great virtues, and wonderful efficacy, of natural things; it remains now that we ſpeak of a wonderful power and faculty of faſcination; or, more properly, a magical and occult binding of men into love or hatred, ſickneſs or health;—alſo the binding of thieves, that they cannot ſteal in any place; or to bind them that they cannot remove, from whence they may be detected;—the binding of merchants, that they cannot buy nor ſell;—the binding of an army, that they cannot paſs over any bounds;—the binding of ſhips, ſo that no wind, though ever ſo ſtrong, ſhall be able to carry them out of that harbour;—the binding of a mill, that it cannot, by any means whatſoever, be turned to work;—the binding of a ciſtern, or fountain, that the water cannot be drawn up out of them;—the binding of the ground, ſo that nothing will bring forth fruit, or flouriſh in it; alſo, that nothing can be built upon it;—the binding of fire, that, though it be ever ſo ſtrong, it ſhall burn no combuſtible thing that is put to it;—alſo, the binding of lightnings and tempeſts, that they ſhall do no hurt;—the binding of dogs, that they cannot bark;—alſo, the binding of birds and wild beaſts, that they ſhall not be able to run or fly away; and things ſimilar to

* The latter part of this Chapter ſerves as a rule to be obſerved in the compoſition of all kinds of mixed experiments; and it is as appropriate to the materials collected for taliſmans, ſeals, &c. treated of in our Celeſtial Magic, Book II. *F. B.*

theſe, which are hardly creditable, yet known by experience. Now how it is that theſe kind of bindings are made and brought to paſs, we muſt know. They are thus done: by ſorceries, collyries, unguents, potions, binding to and hanging up of taliſmans, by charms, incantations, ſtrong imaginations, affections, paſſions, images, characters, enchantments, imprecations, lights, and by ſounds, numbers, words, names, invocations, ſwearings, conjurations, conſecrations, and the like.

OF SORCERIES.

The force of ſorceries are, no doubt, very powerful; indeed they are able to confound, ſubvert, conſume, and change all inferior things; likewiſe there are ſorceries by which we can ſuſpend the faculties of men and beaſts. Now, as we have promiſed, we will ſhew what ſome of theſe kind of ſorceries are, that, by the example of theſe, there may be a way opened for the whole ſubject of them. Of theſe, the firſt is menſtruous blood, which, how much power it has in ſorcery, we will now conſider:—Firſt, if it comes over new wine, it will turn it ſour; and if it does but touch a vine, it will ſpoil it for ever; and, by its very touch, it renders all plants and trees barren, and thoſe newly ſet, die; it burns up all the herbs in the garden, and makes fruit fall from trees; it makes dim the brightneſs of a looking-glaſs, dulls the edges of knives and razors, dims the beauty of poliſhed ivory, and makes iron ruſty; it likewiſe makes braſs ruſty, and to ſmell very ſtrong; by the taſte, it makes dogs run mad, and, being thus mad, if they once bite any one, that wound is incurable; it deſtroys whole hives of bees, and drives them away, if it does but touch them; it makes linen black that is boiled with it; it makes mares caſt their foals by touching them with it, and women miſcarry; it makes aſſes barren if they eat of the corn touched by it. The aſhes of menſtruous clothes caſt upon purple garments, that are to be waſhed, change their colour, and likewiſe take away the colour of flowers. It alſo drives away tertian and quartan agues, if it be put into the wool of a black ram, and tied up in a

ſilver

ſilver bracelet; as alſo if the ſoles of the patient's feet be anointed therewith, and eſpecially if it be done by the woman herſelf, the patient not knowing what ſhe uſes. It likewiſe cures the falling ſickneſs; but moſt eſpecially it cures them that are afraid of water or drink after they are bitten by a mad dog, if only a menſtruous cloth be put under the cup. Likewiſe, if a menſtruous woman ſhall walk naked, before ſun-riſe, in a field of ſtanding corn, all hurtful things periſh; but if after ſun-riſe, the corn withers; alſo, they are able to expel hail, rain, thunders, and lightnings; more of which Pliny mentions. Know this, that if they happen at the decreaſe of the moon, they are a much greater poiſon than in the increaſe, and yet much greater if they happen between the decreaſe and change; but if they happen in the eclipſe of the ſun or moon, they are a moſt incurable and violent poiſon. But they are of the greateſt force when they happen in the firſt years of the virginity, for then if they but touch the door-poſts of a houſe, no miſchief can take effect in it. And ſome ſay that the threads of any garment touched therewith cannot be burnt, and if they are caſt into a fire, it will ſpread no farther. Alſo it is noted, that the root of piony being given with caſtor, and ſmeared over with a menſtruous cloth, it certainly cureth the falling ſickneſs.

Again, let the ſtomach of a hart be roaſted, and to it be put a perfume made with a menſtruous cloth; it will make croſs-bows uſeleſs for the killing of any game. The hairs of a menſtruous woman, put under dung, breeds ſerpents; and if they are burnt, will drive away ſerpents with the fume. So great and powerful a poiſon is in them, that they are a poiſon to poiſonous creatures.

We next come to ſpeak of hippomanes, which, amongſt ſorceries, are not accounted the leaſt: and this is a little venomous piece of fleſh, the ſize of a fig, and black, which is in the forehead of a colt newly foaled, which, unleſs the mare herſelf doth preſently eat, ſhe will hardly ever love her foles, or let them ſuck; and this is a moſt powerful philter to cauſe love, if it be powdered, and drank in a cup with the blood of him that is in love: ſuch a potion was given by Medea to Jaſon.

There is another ſorcery which is called hippomanes, viz. a venomous liquor iſſuing out of the ſhare of a mare at the time ſhe luſts after the horſe. The civet-

civet-cat, alſo, abounds with ſorceries; for the poſts of a door being touched with her blood, the arts of jugglers and ſorcerers are ſo invalid that evil ſpirits can by no means be called up, or compelled to talk with them:---this is Pliny's report. Alſo, thoſe that are anointed with the oil of her left foot, being boiled with the aſhes of the ancle bone of the ſame and the blood of a weaſel, ſhall become odious to all. The ſame, alſo, is to be done with the eye being decocted. If any one hath a little of the ſtrait-gut of this animal about him, and it is bound to the left arm, it is a charm; that if he does but look upon a woman, it will cauſe her to follow him at all opportunities; and the ſkin of this animal's forehead withſtands witchcraft.

We next come to ſpeak of the blood of a baſiliſk, which magicians call the blood of Saturn.---This procures (by its virtue) for him that carries it about him, good ſucceſs of petitions from great men; likewiſe makes him amazingly ſucceſsful in the cure of diſeaſes, and the grant of any privilege. They ſay, alſo, that a tike, if it be taken out of the left ear of a dog, and it be altogether black, if the ſick perſon ſhall anſwer him that brought it in, and who, ſtanding at his feet, ſhall aſk him concerning his diſeaſe, there is certain hope of life; and that he ſhall die if he make him no anſwer. They ſay, alſo, that a ſtone bitten by a mad dog cauſes diſcord, if it be put into drinks; and if any one ſhall put the tongue of a dog, dried, into his ſhoe, or ſome of the powder, no dog is able to bark at him who hath it; and more powerful this, if the herb hound's-tongue be put with it. And the membrane of the ſecundine of a bitch does the ſame; likewiſe, dogs will not bark at him who hath the heart of a dog in his pocket.

The red toad (Pliny ſays) living in briers and brambles, is full of ſorceries, and is capable of wonderful things: there is a little bone in his left ſide, which being caſt into cold water, makes it preſently hot; by which, alſo, the rage of dogs are reſtrained, and their love procured, if it be put in their drink, making them faithful and ſerviceable; if it be bound to a woman, it ſtirs up luſt. On the contrary, the bone which is on the right ſide makes hot water cold, and it binds it ſo that no heat can make it hot while it there remains. It is a certain cure for quartans, if it be bound to the ſick in a ſnake's ſkin; and likewiſe

wiſe cures all fevers, the St. Anthony's fire, and reſtrains love and luſt. And the ſpleen and heart are effectual antidotes againſt the poiſons of the ſaid toad. Thus much Pliny writes.

Alſo it is ſaid, that the ſword with which a man is ſlain hath wonderful power; for if the ſnaffle of a bridle, or bit, or ſpurs, be made of it, with theſe a horſe ever ſo wild is tamed, and made gentle and obedient. They ſay, if we dip a ſword, with which any one was beheaded, in wine, that it cures the quartan, the ſick being given to drink of it. There is a liquor made, by which men are made as raging and furious as a bear, imagining themſelves in every reſpect to be changed into one; and this is done by diſſolving or boiling the brains and heart of that animal in new wine, and giving any one to drink out of a ſkull, and, while the force of the draught operates, he will fancy every living creature to be a bear like to himſelf; neither can any thing divert or cure him till the fumes and virtue of the liquor are entirely expended, no other diſtemper being perceivable in him.

The moſt certain cure of a violent head-ache, is to take any herb growing upon the top of the head of an image; the ſame being bound, or hung about one with a red thread, it will ſoon allay the violent pain thereof.

OF MAGICAL LIGHTS, CANDLES, LAMPS, &c.

THERE are made, artificially, ſome kinds of lamps, torches, candles, and the like, of ſome certain and appropriate materials and liquors opportunely gathered and collected for this purpoſe, which, when they are lighted and ſhine alone, produce ſome wonderful effects. There is a *poiſon* from mares, after copulation, which, being lighted in torches compoſed of their fat and marrow, doth repreſent on the walls a monſtrous deformity of horſes' heads, which thing is both eaſy and pleaſant to do: the like may be done of aſſes and flies. And the ſkin of a ſerpent or ſnake, lighted in a green lamp, makes the images of the ſame to appear; and grapes produce the ſame effect, if, when they are

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in their flowers, you ſhall take a phial, and bind it to them, filled with oil, and ſhall let that remain ſo till they are ripe, and then the oil be lighted in a lamp, you ſhall ſee a prodigious quantity of grapes; and the ſame in other fruits. If centaury be mixed with honey and the blood of a lapwing, and be put in a lamp, they that ſtand about will be of a gigantic ſtature; and if it be lighted in a clear evening, the ſtars will ſeem ſcattered about.

The ink of the cuttle-fiſh being put into a lamp, makes Blackamoors appear. So, alſo, a candle made of ſome ſaturnine things, ſuch as man's fat and marrow, the fat of a black cat, with the brains of a crow or raven, which being extinguiſhed in the mouth of a man lately dead, will afterwards, as often as it ſhines alone, bring great horror and fear upon the ſpectators about it.

Of ſuch like *torches, candles, lamps*, &c., (of which we ſhall ſpeak further in our Book of *Magnetiſm and Mummies*) Hermes ſpeaks largely of; alſo Plato and Chyrannides; and, of the later writers, Albertus Magnus makes particular mention of the truth and efficacy of theſe, in a treatiſe on theſe particular things relative to lights, &c.

OF THE ART OF FASCINATION, OR BINDING BY THE LOOK OR SIGHT.

We call faſcination a binding, becauſe it is effected by a look, glance, or obſervation, in which we take poſſeſſion of the ſpirit, and overpower the ſame, of thoſe we mean to faſcinate or ſuſpend; for it comes through the eyes, and the inſtrument by which we faſcinate or bind is a certain, pure, lucid, ſubtil ſpirit, generated out of the ferment of the purer blood by the heat of the heart, and the firm, determined, and ardent will of the ſoul which directs it to the object previouſly diſpoſed to be faſcinated. This doth always ſend forth by the eyes rays or beams, carrying with them a pure ſubtil ſpirit or vapour into the eye or blood of him or her that is oppoſite. So the eye, being opened and intent upon any one with a ſtrong imagination, doth dart its beams, which are the vehicle

vehicle of the ſpirit, into whatever we will affect or bind, which ſpirit ſtriking the eye of them who are faſcinated, being ſtirred up in the heart and ſoul of him that ſends them forth, and poſſeſſing the breaſt of them who are ſtruck, wounds their hearts, infects their ſpirits, and overpowers them.

Know, likewiſe, that in witches, thoſe are moſt bewitched, who, with often looking, direct the edge of their ſight to the edge of the ſight of thoſe who bewitch or faſcinate them; whence aroſe the ſaying of "Evil eyes, &c." For when their eyes are reciprocally bent one upon the other, and are joined beams to beams, and lights to lights, then the ſpirit of the one is joined to the ſpirit of the other, and then are ſtrong ligations made; and moſt violent love is ſtirred up, only with a ſudden looking on, as it were, with the darting a look, or piercing into the very inmoſt of the heart, whence the ſpirit and amorous blood, being thus wounded, are carried forth upon the lover and enchanter; no otherwiſe than the ſpirit and the blood of him that is murdered is upon the murderer, who, if ſtanding near the body killed, the blood flows afreſh, which thing has been tried by repeated experiments.

So great power is there in faſcination that many uncommon and wonderful things are thereby effected, eſpecially when the vapours of the eyes are ſubſervient to the affection; therefore collyries, ointments, alligations, &c. are uſed to affect and corroborate the ſpirit in this or that manner: to induce love, they uſe venereal collyriums, as hippomanes, blood of doves, &c. To induce fear, they uſe martial collyriums, as the eyes of wolves, bear's fat, and the civet-cat. To procure miſery, or ſickneſs, they uſe ſaturnine, and ſo on.

Thus much we have thought proper to ſpeak concerning Natural Magic, in which we have, as it may be ſaid, only opened the firſt chamber of Nature's ſtorehouſe; *indeed we ſhould have inſerted many more things here*, but as they fall more properly under the heads of *Magnetiſm*, *Mummy*, &c., to which we refer the reader, we ſhall take our leave of the reader for the preſent, that we may give him time to breathe, likewiſe to digeſt what he has here feaſted upon; and, while he is preparing to enter the unlocked chambers

Magic and Nature, we will procure him a rich ſervice of moſt delicious meats fit for the hungry and thirſty traveller through the vaſt labyrinths of wiſdom and true ſcience.

END OF THE NATURAL MAGIC.

THE Author having, under the title of Natural Magic, collected and arranged every thing that was curious, ſcarce, and valuable, as well his own experiments, as thoſe in which he has been indefatigable in gathering from the ſcience and practice of Magical Authors, and thoſe the moſt ancient and abſtruſe, as may be ſeen in the liſt at the end of the Book, where he has put down the names of the authors, from which he has tranſlated many things that were never yet publiſhed in the Engliſh language, particularly *Hermes*, *Tritemius*, *Paracelſus*, *Bacon*, *Dee*, *Porta*, *Agriſppa*, &c. &c. &c.; from whom he has not been aſhamed to borrow what he thought and knew would be valuable and gratifying to the ſons of Wiſdom, in addition to many other rare and uncommon experiments relative to this art.

THE

THE

TRUE SECRET OF THE PHILOSOPHERS' STONE;

OR,

JEWEL OF ALCHYMY.

WHEREIN

THE PROCESS OF MAKING THE GREAT ELIXIR

is discovered;

BY WHICH BASE METALS MAY BE TURNED INTO PURE GOLD; CONTAINING THE MOST EXCELLENT AND PROFITABLE INSTRUCTIONS IN THE

HERMETIC ART;

DISCOVERING THAT VALUABLE AND SECRET

MEDICINE OF THE PHILOSOPHERS,

To make Men Healthy, Wise, and Happy.

BY F. BARRETT,

STUDENT OF CHEMISTRY, NATURAL PHILOSOPHY, &c.

1801.

EPISTLE TO MUSEUS.

" Thou, O, Muſeus! whoſe mind is high,
" Obſerve my words, and read them with thine eye;
" Theſe ſecrets in thy ſacred breaſt repone,
" And in thy journey think of God alone;
" The Author of all things, that cannot die;
" Of whom we now ſhall ſpeak——"

I TELL thee here, Muſeus, to obſerve our words, and read them with thine eye, that is, the eye of thine underſtanding; for, know, there are many that hear us ſpeak, that read not the meaning of our words. Wherefore ſhouldſt thou contemplate theſe myſteries with ſo much conſtancy of mind, if thou didſt not perceive in them ſome great good moſt deſirable?—Liſten, then, O, young man, and hear our words! We will ſhew thee the dangerous precipice of vanity and head-long deſire—we will deſcribe to thee the ſtubborn and fatal will of our paſſions, even with tears of contrition, and heart-felt compaſſion for thy inexperience—we will lead thee, as it were, by the hand, through thoſe labyrinths of vice, wherewith thou art daily ſurrounded; and, however prejudiced thou mighteſt be againſt the receiving of our doctrine, yet, be aſſured, we have in our poſſeſſion the magical virtue and power of binding thee to our principles, and making thee happy, in ſpite of thyſelf. Here is a great ſecret! thou ſhalt ſay---every man wiſhes to be happy—which I grant; but my anſwer is—moſt men prevent their own happineſs; they deſtroy it, by ſuffering themſelves to be governed by the outward principle of the fleſh, thinking the *greateſt good* to be in the ſatisfying of their carnal appetites, or in the amaſſing together heaps of wealth, whereby they thruſt down the meek and poor, raiſing up the ſtandards of Pride, Envy, and Oppreſſion. Theſe things every day's experience confirms; nay, there are ſome ſo blind, that, in the poſſeſſion of much wealth, they think there is nothing beyond

beyond it; inſomuch, that they triumph in *luſt*, *oppreſſion*, *revenge*, and *contumely*. But how is it, thou wilt ſay, that, ſeeing man is a reaſonable being, he can poſſibly give up his government ſo eaſily?—I ſay, when man ſuffers the unreaſonable and beſtial part to deprave him, then he immediately becomes a ſlave, (and the vileſt of ſlavery is that which deprives man of his ſocial virtues;) for then, although in the poſſeſſion of great wordly things, ſuch as houſes, eſtates, and all other temporal gifts, yet he becomes an immediate inſtrument to the Prince of this World and the Powers of Darkneſs, ſeeing that thoſe riches he inherits are merely given him in this life, to beſtow upon others thoſe neceſſaries and comforts which he himſelf does not feel the want of, and by which he might, if not blinded by his paſſions and luſts, ſecure himſelf an eternal and incorruptible treaſure. But he who poſſeſſes treaſures without mercy, liberality, bounty, charity, &c., robs the Eternal Author of all good, of the honour due unto him, and, in ſhort, is working deſtruction to his own ſoul; his riches, inſtead of benefitting himſelf and others, eventually and finally terminates as a curſe: while he lives here, he is a ſcourge to ſociety; and, after he leaves this, it is plain enough pointed out in the New Teſtament what will be his ſituation and condition.

Therefore, thou young man, that haſt but a few years to live, ſtudy how to attain the ſtone we teach of: it will protract the beauty of thy youth, though thou ſhouldſt live for centuries—it will ever ſupply thee with the means of comforting the afflicted; inſomuch, that when thou haſt attained this truly deſirable and moſt perfect taliſman, thy life will become ſoft and pleaſant; no cares, nor corroding pangs—no ſelf-torment will ever invade thy mind; neither ſhalt thou want the means to be happy, in reſpect of the poſſeſſion of the goods of this life, but ſhalt have abundantly. But how, and from what ſource, all this is to proceed---out of what *thing* or *matter* thou ſhalt attain thy wiſhed-for end,---the ſtudying of the enſuing Treatiſe will ſufficiently ſhew.

Thy Friend,

F. B.

TO

TO THE READER.

ALTHOUGH we do not, in any point of ſcience, arrogate perfection to ourſelves, yet ſomething we have attained by dear experience, by diligent labour, and by ſtudy, worthy of being communicated for the inſtruction of either the licentious libertine, or the grave ſtudent---the obſerver of Nature; and this, our Work, we concentrated into a *focus*: it is, as it were, a ſpiritual eſſence drawn from a large quantity of matter; for we can ſay, with propriety, that this little Treatiſe is truly ſpiritual, and eſſential to the happineſs of man: therefore, to thoſe who wiſh to be happy, with every good intention we commend this Work to be their conſtant companion and ſtudy, in which, if they perſevere, they ſhall not fail of their deſires in the attainment of the true Philoſophers' Stone.

PART THE FIRST.

OF ALCHYMY, ITS DIVINE ORIGIN, &c.---DIFFICULTY OF ATTAINING A PERFECTION IN THE ART---WHAT AN ADEPT IS---OF THE CABALA---THE ROSIE CRUCIANS ADEPTISTS---POSSIBILITY OF BEING AN ADEPT---LIKEWISE, THAT THE LAPIS PHILOSOPHORUM EXISTS IN NATURE, AND THAT PROVED BY SUFFICIENT AUTHORITY, AND THAT THEY ARE NOT ALL IMPOSTORS WHO ARE ALCHYMISTS, OR PRETEND TO IT---THE MADNESS OF THE SCHOOLS PROVED, AND THE FOOLISHNESS OF THEIR WISDOM---THE TRIUMPH OF CHEMICAL PHILOSOPHY, OR THE HERMETIC ART PREFERABLE TO ANY OTHER.

IT is not neceſſary here to enter into a long detail of the merits of Alchymical Authors and Philoſophers; ſuffice it to ſay, that Alchymy, the grand touch-ſtone of natural wiſdom, is of Divine origin: it was brought down from Heaven by the Angel Uriel. Zoroaſter, the firſt philoſopher by fire, made pure gold from all the ſeven metals; he brought the ſun ten times brighter from the bed of Saturn, and fixed it with the moon, who thereby copulating, begot a numerous offspring of an immortal nature, a pure living ſpiritual ſun, burning in the refulgency of its own divine light, a ſeed of a ſublime and fiery nature, a vigorous progenitor. This Zoroaſter was the father of alchymy, illumined divinely from above; he knew every thing, yet ſeemed to know nothing; his precepts of art were left in hieroglyphics, yet in ſuch ſort that none but the favourites of Heaven ever reaped benefit thereby. He was the firſt who engraved the pure Cabala in moſt pure gold, and, when he died, reſigned it to his Father who liveth eternally, yet begot him not: that Father gives it to his ſons, who follow the precepts of Wiſdom with vigilance, ingenuity, and induſtry, and with a pure, chaſte, and free mind.

Hermes Triſmegiſtus, Geber, Artephius, Bacon, Helmont, Lully, and Baſil Valentine, have written moſt profoundly, yet abſtruſely, and all declare not the thing ſought for. Some ſay they were forbid; others, that they declared it obviouſly and intelligibly, yet ſome few little points they kept to themſelves.

themſelves. However far off the main point they lead us, of this be ſure,---that ſomething valuable is to be drained, as it were, out of each.

Geber is good---Artephius is better---but Flammel is beſt of all;---and better ſtill than theſe is the inſtructions we give; for with them a man (following our directions) ſhall never want gold; therefore to be an adept is poſſible, but firſt "ſeek the kingdom of God, and all theſe things ſhall be added unto you." This is truth incontrovertible, and herein lies a vaſt ſecret---"ſeek, and ye ſhall find;"---but remember, whatſoever ye aſk, that ſhall ye receive.

The cabala, in its utmoſt purity, is contained in the many precepts given in this book. The cabala enables us to underſtand---to bring our underſtandings to act, and, by that means, to attain knowledge;---knowledge makes us the children of God---God makes whom he pleaſes adepts in wiſdom. To be an adept, according to God's will, is no contemptible calling.

The noble and virtuous Brethren of the Roſy Croſs hold this truth ſacred,---that "Virtue flies from no man;" therefore how deſirable a thing is Virtue. She teaches us, firſt, wiſdom, then charity, love, mercy, faith, and conſtancy: all theſe appertain to Virtue; therefore it is phyſically poſſible for any well-inclined man to become an adept, provided he lays aſide his pride of reaſoning, all obſtinacy, blindneſs, hypocriſy, incredulity, ſuperſtition, deceit, &c.

An adept, therefore, is one who not only ſtudies to do God's will upon earth, in reſpect of his moral and religious duties; but who ſtudies, and ardently prays to his benevolent Creator to beſtow on him wiſdom and knowledge from the fulneſs of his treaſury; and he meditates, day and night, how he may attain the true *aqua vita*---how he may be filled with the grace of God; which, when he is made ſo happy, his ſpiritual or internal eye is open to a glorious proſpect of mortal and immortal riches:---he wants not *food*, *raiment*, joy, or any other thing---he is filled with the celeſtial ſpiritual manna---he enjoys the marrow and fat things of the earth---he treads the wine-preſs, not of the *wrath*, but of the *mercy* of God---he *lives* to the glory of God, *and dies* ſaying "Holy, holy, holy Lord of Sabaoth! bleſſed is thy name, now and for evermore! Amen."

Therefore, to be an adept, as we have before hinted, is to know thyſelf, fear God, and love thy neighbour as thyſelf; and by this thou ſhalt come to the fulfilment of thy deſires, O, man; but by no other means under the ſcope of Heaven.

When thy ſoul ſhall be made drunk by the divine ambroſial nectar, then ſhall thy underſtanding be more clear than the noontide ſun;---then, by thy ſtrong and ſpiritualized intellectual eye, ſhalt thou ſee into the great treaſury of Nature, and thou ſhalt praiſe God with thy whole heart;---then wilt thou ſee the folly of the world; and thou ſhalt unerringly accompliſh thy deſire, and ſhalt poſſeſs the true Philoſophers' ſtone, to the profit of thy neighbour. I ſay, thou ſhalt viſibly and ſenſibly, according to thy corporal faculties; not imaginary, not deluſively, but real.

Helmont, an author of no mean repute, avouches that he had actually ſeen the ſtone which converts baſe metals into gold; that he had ſeen it with his eyes, and handled it with his fingers: taken from his own relation of the fact; notwithſtanding Kircher's declamation againſt the poſſibility of obtaining it, noting them all who profeſſed alchymy to be a ſet of impoſtors and jugglers, giving no better an expoſition of their proceſs of tranſmutation than this---"An Alchymiſt," ſays Kircher, "procures or deſires a crucible to be brought, wherein is put lead or any other baſe metal, which, while in fuſion, he (the Alchymiſt) ſtirs about with an iron rod, and then," he ſays, "he drops in, from between his fingers, a bit of gold; and after ſtirring up for ſome time, and eſſay being made, gold is found." This is, indeed, a very lame method of exploding alchymy; but, however, to leave Kircher as much in the dark as he was, we ſhall give you Van Helmont's declaration, a philoſopher of much greater note than this pſeudo-chemiſt Kircher. Van Helmont ſays---"I have divers times handled that ſtone with my hands, and have ſeen a real tranſmutation of ſaleable quickſilver with mine eyes, which, in proportion, did exceed the powder which made the gold in ſome thouſand degrees.

"It was of the colour that is in ſaffron, being weighty in its powder, and ſhining like bruiſed glaſs, when it ſhould be the leſs exactly beaten. But there was once given unto me the fourth part of one grain, (I call, alſo, a grain

grain the ſix hundredth part of an ounce). This powder I involved in wax, ſcraped off a certain letter, leſt, in caſting it into the crucible, it ſhould be diſperſed, through the ſmoak of the coals; which pellet of wax I afterwards caſt into the three-cornered veſſel of a crucible upon a pound of quickſilver, hot and newly bought; and preſently the whole quickſilver, with ſome little noiſe, ſtood ſtill from flowing, and reſided like a lump; but the heat of that *argent vive* was as much as might forbid melted lead from recoagulating. The fire being ſtraightway after increaſed under the bellows, the metal was melted; the which, the veſſel of fuſion being broken, I found to weigh eight ounces of the moſt pure gold.

"Therefore, a computation being made, a grain of that powder doth convert nineteen thouſand two hundred grains of impure and volatile metal, which is obliterable by the fire, into true gold.

"For that powder, by uniting the aforeſaid quickſilver unto itſelf, preſerved the ſame, at one inſtant, from an eternal ruſt, putrefaction, death, and torture of the fire, howſoever moſt violent it was, and made it as an immortal thing, againſt any vigour or induſtry of art and fire, and tranſchanged it into the virgin purity of gold; at leaſtwiſe one only fire of coals is required herein."

By which we ſee, that ſo learned and profound a philoſopher as Van Helmont could not ſo eaſily have been made to believe that there exiſted a poſſibility of tranſmutation of baſe metals into pure gold, without he had actually proved the ſame by experiment.

Again, let the ſtanding monuments of Flammel's liberal bounty to the poor, through this mean, to be ſeen at Paris every day, ſtand as a teſtimony to the truth of the exiſting poſſibility of tranſmutation. Likewiſe, Helmont mentions a ſtone that he ſaw, and had in his poſſeſſion, which cured all diſorders, the plague not excepted. I ſhall relate the circumſtance in his own words, which are as follow :---

"There was a certain Iriſhman, whoſe name was Butler, being ſome time great with James, King of England, he being detained in the priſon of the Caſtle of Vilvord; and taking pity on one Baillius, a certain Franciſcan Monk, a moſt famous preacher of Gallo-Britain, who was alſo impriſoned,

having an eriſipelas in his arm; on a certain evening, when the Monk did almoſt deſpair, he ſwiftly tinged a certain little ſtone in a ſpoonful of almond-milk, and preſently withdrew it thence. So he ſays to the keeper---'Reach this ſupping to that Monk; and how much ſoever he ſhall take thereupon, he ſhall be whole, at leaſt within a ſhort hour's ſpace.'---Which thing even ſo came to paſs, to the great admiration of the keeper and the ſick man, not knowing from whence ſo ſudden health ſhone upon him, ſeeing that he was ignorant that he had taken any thing: for his left arm, being before hugely ſwollen, fell down as that it could ſcarcely be diſcerned from the other. On the morning following, I, being entreated by ſome great men, came to Vilvord, as a witneſs of his deeds; therefore I contracted a friendſhip with Butler.

"Soon afterwards, I ſaw a poor old woman, a laundreſs, who, from the age of ſixteen years, had laboured with an intolerable megrim, cured in my preſence. Indeed he, by the way, lightly dipped the ſame little ſtone in a ſpoonful of oil of olives, and preſently cleanſed the ſame ſtone by licking it with his tongue, and laid it up into his ſnuff-box; but that ſpoonful of oil he poured into a ſmall bottle of oil, whereof one only drop he commanded to be anointed over the head of the aforeſaid old woman, who was thereby ſtraightway cured, and remained whole; which I atteſt I was amazed, as if he was become another Midas; but he, ſmiling, ſaid---

'My moſt dear friend, unleſs thou come hitherto, ſo as to be able, by one only remedy, to cure *every diſeaſe*, thou ſhalt remain in thy *young beginnings*, however *old* thou ſhalt become.'---I eaſily aſſented to this, becauſe I had learned that from the ſecrets of Paracelſus; and being now more confirmed by ſight and hope. But I willingly confeſs, that that new mode of curing was unaccuſtomed and unknown to me: I therefore ſaid, that a young Prince of our Court, Viſcount of Gaunt, brother to the Prince of Epifuoy, of a very great Houſe, was ſo wholly proſtrated by the gout, that he thenceforth lay only on one ſide, being wretched, and deformed with many knots: he, therefore, taking hold of my right hand, ſaid---'Wilt thou that I cure the young man? I will cure him for thy ſake.'---'But,' I replied, 'he is of that obſtinacy, that he had rather die, than drink one only medicinal potion.'

'Be

'Be it ſo,' ſaid Butler; 'for neither do I require any other thing, than that he do, every morning, touch this little ſtone, thou ſeeſt, with the top of his tongue; for after three weeks from thence, let him waſh the painful and unpainful knots with his own urine, and thou ſhalt ſoon afterwards ſee him cured, and ſoundly walking. Go thy ways, and tell him, with joy, what I have ſaid.'

"I, therefore, being glad, returned to Bruſſels, and told him what Butler had ſaid.

"But the Potentate anſwered---'Go, tell Butler that if he ſhall reſtore me as thou haſt ſaid, I will give him as much as he ſhall require;---demand the price, and I will willingly ſequeſter that which is depoſited for his ſecurity.'---And when I declared that thing to Butler, on the day following, he was very wrath, and ſaid---'That Prince is mad, or witleſs and miſerable, and therefore will I never help him: for neither do I ſtand in need of his money---neither do I yield---nor am I inferior to him.'---Nor could I ever induce him, afterwards, to perform what before he had promiſed; wherefore I began to doubt whether the things I had before ſeen were dreams.

"It happened, in the mean time, that a friend, overſeer and maſter of the glaſs-furnace at Antwerp, being exceeding fat, moſt earneſtly requeſted of Butler that he might be freed from his fatneſs; unto whom Butler offered a ſmall piece of that little ſtone, that he might once every morning lick, or ſpeedily touch it with the top of his tongue: and, within three weeks, I ſaw his breaſt made more ſtrait, or narrow, by one ſpan, and him to have lived no leſs whole afterwards. Wherefore I began again to believe that the aforeſaid gouty Prince might have been cured, according to the manner Butler had promiſed.

"In the mean time, I ſent to Vilvord, to Butler, for a remedy, in the caſe of poiſon given me by a ſecret enemy; for I miſerably languiſhed---all my joints were pained; and my pulſe, vehement, being at length become an intermitting one, did accompany the faintings of my mind, and extinguiſhment of my ſtrength.

"Butler,

" Butler, being ſtill detained in priſon, commanded my houſehold-ſervant, whom I had ſent, that forthwith he ſhould bring unto him a ſmall bottle of oil of olives; and his little ſtone, aforeſaid, being tinged therein, as at other times, he ſent that oil unto me; and told the ſervant, that with one only ſmall drop of the oil, I ſhould anoint only one place of the pain, or all the places, if I would; the which I did, and yet felt no help thereby. In the mean time, my enemy, according to his lot, being about to die, bade that pardon ſhould be craved of me for his ſin; and ſo I knew that I had taken poiſon, the which I ſuſpected; and therefore, alſo, I procured with all care to extinguiſh the ſlow venom, which, through the grace of God favouring me, I eſcaped.

" Seeing that, afterwards, many other cures were performed upon certain gentlewomen, I aſked Butler why ſo many women ſhould be cured, but that I (while that I ſharply conflicted with death itſelf, being alſo environed with pains of all my joints and organs) ſhould not feel any eaſe?---But he aſked with what diſeaſe I had laboured?---And when he underſtood that poiſon had given a beginning to the diſeaſe, he ſaid,---that, as the cauſe had come from within to without, the oil ought to be taken into the body, or the ſtone to be touched with the tongue; becauſe the grief being cheriſhed within, it was not local or external; and alſo obſerved, that the oil did, by degrees, uncloath itſelf with the efficacy of healing, becauſe the little ſtone being lightly tinged in it, it had not pithily charged the oil throughout its whole body, but had only ennobled it with a delible or obliterable beſprinkling of its odour: for truly that ſtone did preſent, in the eyes and tongue, ſea-ſalt ſpread abroad, or rarified; and it is ſufficiently known that ſalt is not to be very intimately mixed with oil.

" This ſame man, alſo, cured an Abbeſs, who, for eighteen years, had had her right arm ſwelled, with an entire deprivation of motion, and the fingers thereof ſtiff and unmoveable, only by the touching of her tongue with this admirable ſtone.

" But very many being preſent witneſſes of theſe ſame wonders, did ſuſpect ſome hidden ſorcery, or diabolical craft; for the common people have it for an ancient cuſtom, that whatſoever honeſt thing their ignorance has determined not

not to comprehend, they do, for a privy ſhift of their ignorance, refer the ſame to be the juggling of an evil ſpirit. But I could never decline ſo far, becauſe the remedy was ſuppoſed to be natural; for neither words, ceremonies, nor any other ſuſpected thing, was required. For neither is it lawful, according to man's power of underſtanding, to refer the glory of God, ſhewn forth in Nature, unto the devil. For none of thoſe people had required aid of Butler, as from necromancy any way ſuſpected; yea the thing was at firſt made trial of with ſmiling, and without faith and confidence; yet this eaſy method of curing ſhall long remain ſuſpected by many; for the wit of the vulgar being inconſtant and idle, they do more readily conſecrate ſo great a bounty of reſtitution unto diabolical contrivance, than to Divine goodneſs, the framer, lover, ſaviour, refreſher of human nature, and the father of the poor. And theſe vile prejudices are not only inherent in the common people, but alſo in thoſe that are learned, who raſhly ſearch into the beginning of healing, being not yet inſtructed, or obſerving the common and blockiſh rules; becauſe they are always wiſe as children, who have never gone over their mother's threſhold, being afraid of every fable. For they who have not hitherto known the whole circuit of diſeaſes to be included within the ſpirit of life, which maketh the aſſault; or if they hereafter, reading my ſtudies by the way, ſhall imprint on themſelves this moment or concernment of healing; nevertheleſs, becauſe they have been already before accuſtomed, from the very beginnings of their ſtudies, to the precepts of the humoriſts, they will eaſily, at length, depart from me, and leap back to the favourite bigotry and ancient opinions of the ſchools."

But now we will haſten to the manner of preparation neceſſary to qualify a man for the attainment of theſe ſublime gifts.

Of the Preparation of a Man to qualify him for the Search of this Treaſure; and of the firſt Matter (prima materia) of the Stone.

LESSON I.

THE preparation for this work is ſimply this:---Learn to caſt away from thee all vile affections---all levity and inconſtancy of mind; let all thy dealings be free from deceit and hypocriſy; avoid the company of vain young men; hate all profligacy, and profane ſpeaking.

LESSON II.

Keep thy own, and thy neighbours' ſecrets; court not the favours of the rich; deſpiſe not the poor, for he who does will be poorer than the pooreſt.

LESSON III.

Give to the needy and unfortunate what little thou canſt ſpare; for he that has but little, whatever he ſpares to the miſerable, God ſhall amply reward him.

LESSON IV.

Be merciful to thoſe who offend thee, or who have injured thee; for what muſt that man's heart be, who would take heavy vengeance on a ſlight offence? Thou ſhalt forgive thy brother until ſeventy times ſeven.

LESSON V.

Be not haſty to condemn the actions of others, leſt thou ſhouldſt, the next hour, fall into the very ſame error; deſpiſe ſcandal and tattling; let thy words be few.

LESSON VI.

Study day and night, and ſupplicate thy Creator that he would be pleaſed to grant thee knowledge and underſtanding; and that the pure ſpirits may have communication with, and influence, in thee.

LESSON VII.

Be not overcome with drunkenneſs; for, be aſſured, that half the evils that befall mankind originate in drunkenneſs: for too great a quantity of ſtrong liquors deprive men of their reaſon; then, having loſt the uſe of the faculty of their judgment, they immediately become the recipient of all evil influences, and are juſtly compared to weathercocks, that are driven hither and thither by every guſt of wind; ſo thoſe who drown the reaſonable power, are eaſily perſuaded to the lighteſt and moſt frivolous purſuits, and, from theſe, to vices more groſs and reprobate; for the miniſters of darkneſs have never ſo favourable an opportunity of inſinuating themſelves into the minds and hearts of men, as when they are loſt in intoxication. I pray you to avoid this dreadful vice.

LESSON VIII.

Avoid gluttony, and all exceſs---it is very pernicious, and from the Devil: theſe are the things that conſtantly tempt man, and by which he falls a prey to his ſpiritual adverſary; for he is rendered incapable of receiving any good or divine gift: Beſides, the divine and angelic powers or eſſences delight not to be converſant about a man who is defiled, and ſtinking with debauchery and exceſs.

LESSON IX.

Covet not much gold, but learn to be ſatisfied with enough; for to deſire more than enough, is to offend the Deity.

LESSON X.

Read often theſe ten preparatory Leſſons to fit thee for the great work, and for the receiving of higher things; for the more pure thou art in heart and mind, by ſo much quicker ſhall you perceive thoſe high ſecrets we teach, and which are entirely hid from the diſcernment of the vicious and depraved, becauſe it never can happen that ſuch a ſource of treaſure can be attained merely to ſatisfy our more groſs, earthly, and vain deſires and inclinations; becauſe here nothing muſt be thought to be graſped, or wreſted out of this book, but to the fulfilling of a good end and purpoſe. When thou ſhalt have ſo far purified thy heart, as we have ſpoken is indiſpenſably neceſſary for the receiving of every good thing, thou ſhalt then ſee with other eyes than thou doſt at preſent---thy ſpiritual eye will be opened, and thou ſhalt read man as plain as thou wilt our books; but, for all this, depend not on the ſtrength of thy own wiſdom, for even then, when we think our hearts ſecure, if we do not watch them that they ſleep not, the Devil, or his miniſters, immediately take us at this unguarded moment, and tempts us into the actual commiſſion of ſome ſin or other: either he excites our appetite for luſt and concupiſcence, or any other deadly ſin; therefore, uſing our bleſſed Redeemer's words---"What I ſay unto you, I ſay unto you all---watch!"

Perhaps, I do not doubt but, there are ſome that will ſay, when they look at our works, this fellow is all rant, all preaching---he tells us what we knew before as well as himſelf. To ſuch I ſay, let them read our book but twice; if they do not gather ſomething that they will acknowledge precious, (nay, be *convinced* that it is precious, to their own ſatisfaction) I will burn theſe writings and they ſhall be no more remembered by me.

To conclude this Part: we ſay that the Firſt Matter (*Prima Materia*) Adam brought with him out of Paradiſe, and left it, as an inheritance, to us his ſucceſſors; had he remained in his original purity, he would have been permitted to have uſed it himſelf; but the eternal fiat was paſſed, that he was to "earn his bread by the ſweat of his brow;" therefore he could not effect what was afterwards performed by ſome of his offspring.

Hermes

Hermes Triſmegiſtus, that ancient philoſopher, wrote touching the attainment of this ſtone, which he pronounced to be of all benefit to man, and one of the greateſt bleſſings he could poſſeſs; and although his writings contain much of the excellency of truth, being wrapped up in ſuch ſymbolical figures, it renders them exceedingly difficult to be underſtood, yet, if comprehended, they, no doubt, contain ſome very great ſecrets by which mortal man may profit.

Now it belongs to our purpoſe to know *what it is* from which we muſt extract the firſt matter of this ſtone, to go on with our proceſs, becauſe we muſt have materials to work upon; for all philoſophers agree that, the firſt matter being found, we may proceed without much difficulty. *For the firſt matter,* (I ſhall ſpeak as plainly as poſſible) firſt, the grand queſtion in debate is---Where is it to be found?---I ſay it is to be found in ourſelves. We all poſſeſs this firſt matter, from the beggar to the king; every mothers' ſon carries it about him; and, could our ingenious chemiſts but find a proceſs for the extracting, how well would all their labours be repaid. The next queſtion naturally comes thus---How are we to draw, or attract the ſecret matter of the ſtone out of ourſelves?---Not by any common means; and yet it is to be drawn into very action, and that by the moſt ſimple means, and in a manner that the attaining of the philoſophers' ſtone would very ſoon follow it. I pray you, my friend, look into thyſelf, and endeavour to find out in what part of thy compoſition is the *prima materia* of the *lapis philoſophorum,* or out of what part of thy ſubſtance can the firſt matter of our ſtone be drawn out. Thou ſayeſt, it muſt either be in the *hair, ſweat,* or *excrement.* I ſay in none of theſe thou ſhalt ever be able to find it, and yet thou ſhalt find it in thyſelf.

Many great philoſophers and chemiſts, whom I have the pleaſure to know, affirm that, admitting of the poſſibility of tranſmutation, it (*i. e.* the *firſt matter*) muſt be taken from the pureſt gold. To this I ſay it muſt not; neither has it any thing at all to do with extrinſical gold. They will ſay then that the pure ens of gold may be drawn from gold itſelf. True, it may ſo; but then I would aſk if they could ever produce more gold than

that out of which the ſoul or eſſence was extracted; if they have, they have indeed found out a ſecret beyond the powers of our comprehenſion; becauſe it is againſt reaſon to ſuppoſe that if a pound of gold yields a drachm of the ſoul or eſſence, that that only will tinge any more than a pound of purified lead, or ☿; becauſe we have tried various experiments, and I have, in ſome of my firſt eſſays, turned both lead and mercury into good gold; but no more than that out of which the ſoul was extracted. But, however, not to loſe our time in vain and ridiculous diſputation, know that whatever prodigious things or experiments have been tried with reſpect to the firſt matter, by external ſubjects, either in the mineral, animal, or vegetable kingdoms, as they are called, I ſay in us is the power of all wonderful things, which the ſupreme Creator has, of his infinite mercy, implanted in our ſouls; out of her is to be extracted the firſt matter, the true *argent vive*, the ☿ of the philoſophers, the true ens of ☉, viz. a ſpiritual living gold, or wateriſh mercury, or firſt matter, which, by being maturated, is capable of tranſmuting a thouſand pts. of impure metal into good and perfect gold, which endure fire, teſt, or cupel.

PART II.

OF THE MANNER OF EXTRACTING THE FIRST MATTER OF THE PHILOSOPHERS' STONE, AND THE USE IT IS PUT TO IN PURIFYING THE IMPERFECT METALS, AND TRANSMUTING THEM INTO GOOD GOLD.

LESSON XI.

TAKE the foregoing inſtructions as thy principal inſtrument, and know that our ſoul has the power, when the body is free, as we before ſaid, of any pollution, the heart void of malice and offence; I ſay the ſoul is then a free agent, and has the power, ſpiritually and magically, to act upon any matter whatſoever; therefore I ſaid the firſt matter is in the ſoul; and the extracting of it, is to bring the dormant power of the pure, living, breathing ſpirit and eternal ſoul into act. Note well that every agent has its power of acting upon its

its patient. Every eſſence that is diſtilled forth is received into a recipient, but that recipient muſt firſt be made clean. Even ſo muſt the ſoul and heart of man: the vile affections muſt be thrown away, and trampled under foot; then ſhalt thou be able to proceed in thy work, which do in the manner following.

LESSON XII.

The expence thou muſt be at will be but a trifle: all the inſtruments neceſſary are but three, viz. a crucible, an egg philoſophical, and a retort with its receiver. Put your fine gold, in weight about 5 dwts., file it up, put it into your philoſophic egg, pour upon it the twice of its weight of the beſt Hungarian ☿, cloſe up the egg with an Hermetic ſeal, put it for three months in horſe-dung, take it out at the end of that time, and ſee what kind of form thy gold and ☿ has aſſumed; take it out, pour on it half its weight of good ſpirit of ſal ammon., ſet them in a pot full of ſand over the fire in the retort, let them diſtil into a pure eſſence, add to one pt. of this ☿ two pts. of thy water of life, or *prima materia*, put them into thy philoſophical egg, and

LESSON XIII.

ſet them into horſe-dung for another three months; then take them out, and ſee what thou haſt---a pure etherial eſſence, which is the living gold; pour this pure ſpiritual liquor upon a drachm of molten fine gold, and you will find that which will ſatisfy thy hunger and thirſting after this ſecret; for the increaſe of thy gold will ſeem to thee miraculous, as indeed it is. Take it to a jeweller's, or goldſmith's; let him try it in thy preſence, and thou wilt have reaſon to bleſs God for his mercy to thee. Do thy duty as he hath commanded thee, and uſe all the benefit thou ſhalt receive, in actions worthy of thy nature.

LESSON XIV.

When thy ſpiritual eye is opened, and thou ſhalt begin to ſee to what end thou wert created, thou ſhalt want no neceſſary thing either for thy comfort or ſupport;

ſupport; only keep in the rules we have preſcribed in the beginning of this little treatiſe---Fear God, and love thy neighbour as thyſelf; be not haſty to reveal any ſecrets thou mayeſt learn, for the good ſpirits, both day and night, will be thy inſtructors, and will continually reveal thee many ſecrets. Think not that thou canſt either profit or benefit ſo much by the inſtruction of thoſe who profeſs great advantages in claſſical education and high ſchooling; be aſſured they are, in ſpiritual knowledge, much in the dark: for he who deſires not ſpiritual knowledge cannot attain it by any means, but by, firſt, coming to God; ſecondly, by purifying his own heart; thirdly, by ſubmitting himſelf to the will of the Holy Spirit, to guide and direct him in all truth, to the attaining of all knowledge, both human and divine; and by arrogating nothing to our own power or ſtrength, but by referring all to the mercy and goodneſs of God.---*Amen.*

THE

MAGUS;

OR,

CELESTIAL INTELLIGENCER.

CONTAINING

THE CONSTELLATORY PRACTICE,

OR

TALISMANIC MAGIC.

SHEWING

The true Properties of the Elements, Meteors, Stars, Planets, &c. &c.; likewiſe the Nature of Intelligences, Spirits, Dæmons, and Devils; the Conſtruction and Compoſition of all Sorts of Magic Seals, Images, Rings, Glaſſes, Pictures, &c. &c.; the Power and Compoſition of Numbers, Mathematical Figures, and Characters of Spirits both good and evil.

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BY FRANCIS BARRETT,

STUDENT OF CHEMISTRY, OCCULT PHILOSOPHY, THE CABALA, &c. &c. &c.

1801.

PART THE SECOND.

CHAP. I.

OF THE FOUR ELEMENTS, AND THEIR NATURAL QUALITIES.

IT is neceſſary that we ſhould know and underſtand the nature and quality of the four elements, in order to our being perfect in the principles and ground-work of our ſtudies in the Taliſmanic, or Magical Art.

Therefore, there are four elements, the original grounds of all corporeal things, viz. fire, earth, water, and air, of which elements all inferior bodies are compounded; not by way of being heaped up together, but by tranſmutation and union; and when they are deſtroyed, they are reſolved into elements. But there are none of the ſenſible elements that are pure; but they are, more or leſs, mixed, and apt to be changed the one into the other: even as earth, being moiſtened and diſſolved, becomes *water*, but the ſame being made thick and hard, becomes earth again; and being evaporated through heat it paſſes into air, and that being kindled into fire, and this being extinguiſhed, into air again, but being cooled after burning, becomes earth again, or elſe ſtone, or ſulphur; and this is clearly demonſtrated by lightning. Now every one of theſe elements have two ſpecifical properties: the former whereof it retains as proper to itſelf; in the other, as a mean, it agrees with that which comes directly after it. For fire is hot and dry---earth, cold and dry;---water, cold and moiſt---and air, hot and moiſt. And ſo in this manner the elements, according to two contrary qualities, are oppoſite one to the other: as fire to water, and earth to air. Likewiſe, the elements are contrary one to the other on another account: two are heavy, as earth and water---and the others are light, as fire and air; therefore the Stoics called the former, paſſives---but the latter, actives. And Plato diſtinguiſhes them after another manner, and

aſſigns to each of them three qualities, viz. to the fire, brightneſs, thinneſs, and motion---to the earth, darkneſs, thickneſs, and quietneſs; and, according to theſe qualities, the elements of fire and earth are contrary. Now the other elements borrow their qualities from theſe, ſo that the air receives two qualities from the fire,---thinneſs, and motion; and the earth one, viz. darkneſs. In like manner water receives two qualities of the earth,---darkneſs and thickneſs; and the fire one, viz. motion. But fire is twice as thin as air, thrice more moveable, and four times brighter; the air is twice more bright, thrice more thin, and four times more moveable. Therefore, as fire is to air, ſo is air to water, and water to the earth; and again, as the earth is to the water, ſo is water to air, and air to fire. And this is the root and foundation of all bodies, natures, and wonderful works; and he who can know, and thoroughly underſtand theſe qualities of the elements, and their mixtures, ſhall bring to paſs wonderful and aſtoniſhing things in magic.

Now each of theſe elements have a threefold conſideration, ſo that the number of four may make up the number of twelve; and, by paſſing by the number of ſeven into ten, there may be a progreſs to the ſupreme unity, upon which all virtue and wonderful things do depend. Of the firſt order are the pure elements, which are neither compounded, changed, or mixed, but are incorruptible; and not OF which, but THROUGH which, the virtues of all natural things are brought forth to act. No man is able fully to declare their virtues, becauſe they can do all things upon all things. He who remains ignorant of theſe, ſhall never be able to bring to paſs any wonderful matter.

Of the ſecond order are elements that are compounded, changeable, and impure; yet ſuch as may, by art, be reduced to their pure ſimplicity; whoſe virtue, when they are thus reduced, doth, above all things, perfect all occult and common operations of Nature; and theſe are the foundation of the whole of Natural Magic.

Of the third order, are thoſe elements which originally and of themſelves are not elements, but are twice compounded, various and changeable into another. Theſe are the infallible *medium*, and are called the *middle nature*, or ſoul of the middle nature; very few there are that underſtand the deep myſ-

teries

teries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing ſoever, whether *natural*, *celeſtial*, or ſuperceleſtial: they are full of wonders and myſteries, and are operative as in Magic natural, ſo divine. For from theſe, through them, proceeds the binding, looſing, and tranſmutation of all things---the knowledge and foretelling of things to come---alſo, the expelling of evil, and the gaining of good ſpirits. Let no one, therefore, without theſe three ſorts of elements, and the true knowledge thereof, be confident that he can work any thing in the Occult Sciences of Magic and Nature.

But whoſoever ſhall know how to reduce thoſe of one order into another, impure into pure, compounded into ſimple, and ſhall underſtand diſtinctly the *nature*, *virtue*, and power of them, in number, degrees, and order, without dividing the ſubſtance, he ſhall eaſily attain to the knowledge and perfect operation of all natural things, and celeſtial ſecrets likewiſe; and this is the perfection of the Cabala, which teaches all theſe before mentioned; and, by a perfect knowledge thereof, we perform many rare aud wonderful experiments.

CHAP. II.

OF THE PROPERTIES AND WONDERFUL NATURE OF FIRE AND EARTH.

THERE are two things, (ſays Hermes) viz. fire and earth, which are ſufficient for the operation of all wonderful things: the former is active, and the latter paſſive. Fire, in all things and through all things, comes and goes away bright; it is in all things bright, and at the ſame time occult, and unknown. When it is by itſelf (no other matter coming to it, in which it ſhould manifeſt its proper action) it is boundleſs and inviſible; of itſelf ſufficient for every action that is proper to it;---itſelf is one, and penetrates through all things; alſo ſpread abroad in the heavens, and ſhining. But in the infernal place, ſtraitened, dark, and tormenting; and in the midway it partakes of both. It is in ſtones, and is drawn out by the ſtroke of the ſteel; it is in earth, and

cauſes it, after digging up, to ſmoak; it is in water, and heats ſprings and wells; it is in the depths of the ſea, and cauſes it, being toſſed with the winds, to be hot; it is in the air, and makes it (as we often ſee) to burn. And all animals, and all living things whatſoever, as alſo vegetables, are preſerved by heat;---and every thing that lives, lives by reaſon of the incloſed heat. The properties of the fire that is above, are heat, making all things fruitful; and a celeſtial light, giving life to all things. The properties of the infernal fire are a parching heat, conſuming all things; and darkneſs; making all things barren. The celeſtial and bright fire drives away ſpirits of darkneſs;---alſo, this our fire, made with wood, drives away the ſame, in as much as it hath an analogy with, and is the *vehiculum* of, that ſuperior light; as alſo of him who ſaith, "I am the light of the world," which is true fire---the Father of lights, from whom every good thing that is given comes;---ſending forth the light of his fire, and communicating it firſt to the ſun and the reſt of the celeſtial bodies, and by theſe, as by mediating inſtruments, conveying that light into our fire. As, therefore, the ſpirits of darkneſs are ſtronger in the dark---ſo good ſpirits, which are angels of light, are augmented not only by that light (which is divine, of the ſun, and celeſtial), but alſo by the light of our common fire. Hence it was that the firſt and moſt wiſe inſtitutors of religions and ceremonies, ordained that prayers, ſingings, and all manner of divine worſhips whatſoever, ſhould not be performed without lighted candles or torches: hence, alſo, was that ſignificant ſaying of Pythagoras---"Do not ſpeak of God without a light!"---And they commanded that, for the driving away of wicked ſpirits, lights and fires ſhould be kindled by the carcaſſes of the dead, and that they ſhould not be removed until the expiations were, after a holy manner, performed, and then buried. And the great Jehovah himſelf, in the old law, commanded that all his ſacrifices ſhould be offered with fire, and that fire ſhould always be burning upon the altar, which cuſtom the Prieſts of the Altar did always obſerve and keep amongſt the Romans. Now the baſis and foundation of all the elements is the earth; for that is the object, ſubject, and receptacle of all celeſtial rays and influences: in it are contained the ſeeds, and ſeminal virtues of all things; and, therefore, it is ſaid to be animal,

animal, vegetable, and mineral. It, being made fruitful by the other elements and the heavens, brings forth all things of itſelf. It receives the abundance of all things, and is, as it were, the firſt fountain from whence all things ſpring;---it is the centre, foundation, and mother of all things. Take as much of it as you pleaſe, ſeparated, waſhed, depurated, and ſubtilized, and, if you let it lie in the open air a little while, it will, being full and abounding with heavenly virtues, of itſelf bring forth plants, worms, and other living things; alſo ſtones, and bright ſparks of *metals*. In it are great ſecrets: if, at any time, it ſhall be purified, by the help of fire,* and reduced into its ſimple nature by a convenient waſhing, it is the firſt matter of our creation, and the trueſt medicine that can reſtore and preſerve us.

CHAP. III.

OF THE WATER AND AIR.

THE other two elements, viz. water and air, are not leſs efficacious than the former; neither is Nature wanting to work wonderful things in them. There is ſo great a neceſſity of water, that without it nothing can live ---no herb nor plant whatſoever without the moiſtening of water, can bring forth; in it is the ſeminary virtue of all things, eſpecially of animals, whoſe ſeed is manifeſtly wateriſh. The ſeeds, alſo, of trees and plants, although they are earthy, muſt, notwithſtanding, of neceſſity be rotted in water before they can be fruitful; whether they be imbibed with the moiſture of the earth, or with dew, or rain, or any other water that is on purpoſe put to them.--- For Moſes writes, that only earth and water can bring forth a living ſoul; but he aſcribes a two-fold production of things to water, viz. of things ſwimming in the water, and of things flying in the air above the earth; and

* Agrippa here, ſpeaking of the element of earth being reduced to its utmoſt ſimplicity, by being purified by fire and a convenient waſhing, means, that it is the firſt and principal ingredient neceſſary to the production of the Philoſopher's ſtone, either of animals or metals.

that

that thoſe productions that are made in and upon the earth are partly attributed to the very water the ſame ſcripture teſtifies, where it ſaith, that the plants and the herbs did not grow, becauſe God had not cauſed it to rain upon the earth. Such is the efficacy of this element of water, that ſpiritual regeneration cannot be done without it, as Chriſt himſelf teſtified to Nicodemus. Very great, alſo, is the virtue of it in the religious worſhip of God, in expiations and purifications; indeed the neceſſity of it is no leſs than that of fire. Infinite are the benefits, and divers are the uſes, thereof; as being that, by virtue of which all things ſubſiſt, are generated, nouriſhed, and increaſed. Hence it was that Thales of Miletus, and Heſiod, concluded that water was the beginning of all things; and ſaid it was the firſt of all the elements, and the moſt potent; and that, becauſe it hath the maſtery over all the reſt. For, as Pliny ſaith---"Waters ſwallow up the earth---extinguiſh flames---aſcend on high---and, by the ſtretching forth of the clouds, challenge the heavens for their own; the ſame, falling down, becomes the cauſe of all things that grow in the earth." Very many are the wonders that are done by waters, according to the writings of Pliny, Solinus, and many other hiſtorians.

Joſephus alſo makes relation of the wonderful nature of a certain river betwixt Arcea and Raphanea, cities of Syria, which runs with a full channel all the Sabbath-day, and then on a ſudden ſtops, as if the ſprings were ſtopped, and all the ſix days you may paſs over it dry-ſhod; but again, on the ſeventh day, no man knowing the reaſon of it, the waters return again in abundance as before! wherefore the inhabitants thereabout called it the Sabbath-day River, becauſe of the ſeventh day, which was holy to the Jews.---The Goſpel, alſo, teſtifies of a ſheep-pool, into which whoſoever ſtepped firſt, after the water was troubled by the Angel, was made whole of whatſoever diſeaſe he had. The ſame virtue and efficacy, we read, was in a ſpring of the Ionian Nymphs, which was in the territories belonging to the town of Elis, at a village called Heradea, near the river Citheron, which whoſoever ſtepped into, being diſeaſed, came forth whole, and cured of all his diſeaſes. Pauſanias alſo reports, that in Lyceus, a mountain of Arcadia, there was a

ſpring

ſpring called Agria, to which, as often as the dryneſs of the region threatened the deſtruction of fruits, Jupiter, Prieſt of Lyceus, went; and, after the offering of ſacrifices, devoutly praying to the waters of the ſpring, holding a bough of an oak in his hand, put it down to the bottom of the hallowed ſpring; then, the waters being troubled, a vapour aſcending from thence into the air, was blown into clouds, which being joined together, the whole heaven was overſpread; which being, a little after, diſſolved into rain, watered all the country moſt wholeſomely.---Moreover, Ruffus, a phyſician of Epheſus, beſides many other authors, wrote ſtrange things concerning the wonders of waters, which, for aught I know, are found in no other author.

It remains, that I ſpeak of the air.---This is a vital ſpirit paſſing through all beings---giving life and ſubſiſtence to all things---moving and filling all things. Hence it is that the Hebrew doctors reckon it not amongſt the elements; but count it as a medium, or glue, joining things together; and as the reſounding ſpirit of the world's inſtrument. It immediately receives into itſelf the influence of all celeſtial bodies, and then communicates them to the other elements, as alſo to all mixed bodies. Alſo, it receives into itſelf, as if it were a divine looking-glaſs, the ſpecies of all things, as well natural as artificial; as alſo of all manner of ſpeeches, and retains them; and carrying them with it, and entering into the bodies of men, and other animals, through their pores, makes an impreſſion upon them, as well when they are aſleep as when they are awake, and affords matter for divers ſtrange dreams and divinations.---Hence, they ſay, it is that a man, paſſing by a place where a man was ſlain, or the carcaſs newly hid, is moved with fear and dread; becauſe the air, in that place, being full of the dreadful ſpecies of man-ſlaughter, doth, being breathed in, move and trouble the ſpirit of the man with the like ſpecies; whence it is that he becomes afraid. For every thing that makes a ſudden impreſſion aſtoniſhes Nature. Whence it is that many philoſophers were of opinion, that air is the cauſe of dreams, and of many other impreſſions of the mind, through the prolonging of images, or ſimilitudes, or ſpecies (which proceed from things and ſpeeches, multiplied in the very air), until they come to the ſenſes, and then to the phantaſy and ſoul of him that receives them;

them; which, being freed from cares, and no way hindered, expecting to meet ſuch kind of ſpecies, is informed by them. For the ſpecies of things, although of their own proper nature they are carried to the ſenſes of men, and other animals in general, may, notwithſtanding, get ſome impreſſion from the heavens whilſt they are in the air; by reaſon of which, together with the aptneſs and diſpoſition of him that receives them, they may be carried to the ſenſe of one, rather than of another. And hence it is poſſible, naturally, and far from all manner of ſuperſtition (no other ſpirit coming between), that a man ſhould be able, in a very ſmall time, to ſignify his mind unto another man, abiding at a very long and unknown diſtance from him---although he cannot preciſely give an eſtimate of the time when it is, yet, of neceſſity, it muſt be within twenty-four hours;---and I, myſelf, know how to do it, and have often done it. The ſame alſo, in time paſt, did the Abbot Tritemius both know and do.---Alſo, when certain appearances (not only ſpiritual, but alſo natural) do flow forth from things, that is to ſay, by a certain kind of flowings forth of bodies from bodies, and do gather ſtrength in the air, they ſhew themſelves to us as well through light as motion---as well to the ſight as to other ſenſes---and ſometimes work wonderful things upon us, as Platonius proves and teacheth. And we ſee how, by the ſouth-wind, the air is condenſed into thin clouds, in which, as in a looking-glaſs, are reflected repreſentations, at a great diſtance, of caſtles, mountains, horſes, men, and other things, which, when the clouds are gone, preſently vaniſh.---And Ariſtotle, in his Meteors, ſhews that a rainbow is conceived in a cloud of the air, as in a looking-glaſs.---And Albertus ſays, that the effigies of bodies may, by the ſtrength of Nature, in a moiſt air, be eaſily repreſented; in the ſame manner as the repreſentations of things are in things.---And Ariſtotle tells of a man, to whom it happened, by reaſon of the weakneſs of his ſight, that the air that was near to him became, as it were, a looking-glaſs to him, and the optic-beam did reflect back upon himſelf, and could not penetrate the air, ſo that, whitherſoever he went, he thought he ſaw his own image, with his face towards him, go before him.---In like manner, by the artificialneſs of ſome certain looking-glaſſes, may be produced at a diſtance, in the air, beſides the looking-

looking-glaſſes, what images we pleaſe; which, when ignorant men ſee, they think they ſee the appearances of ſpirits or ſouls---when, indeed, they are nothing elſe but ſemblances a-kin to themſelves, and without life. And it is well-known, if in a dark place, where there is no light but by the coming in of a beam of the ſun ſome where through a little hole, a white paper or plain looking-glaſs be ſet up againſt the light, that there may be ſeen upon them whatſoever things are done without, being ſhined upon by the ſun. And there is another ſlight or trick yet more wonderful:---if any one ſhall take images, artificially painted, or written letters, and, in a clear night, ſet them againſt the beams of the full moon, thoſe reſemblances being multiplied in the air, and caught upward, and reflected back together with the beams of the moon, another man, that is privy to the thing, at a long diſtance, ſees, reads, and knows them in the very compaſs and circle of the moon; which art of declaring ſecrets is, indeed, very profitable for towns and cities that are beſieged, being a thing which Pythagoras long ſince did, and which is not unknown to ſome in theſe days; I will not except myſelf. And all theſe things, and many more, and much greater than theſe, are grounded in the very nature of the air, and have their reaſons and cauſes declared in mathematics and optics. And as theſe reſemblances are reflected back to the ſight, ſo alſo are they, ſometimes, to the hearing, as is manifeſt in echo. But there are many more ſecret arts than theſe, and ſuch whereby any one may, at a remarkable diſtance, hear, and underſtand diſtinctly, what another ſpeaks or whiſpers.

CHAP. IV.

OF COMPOUND, OR MIXED BODIES----IN WHAT MANNER THEY RELATE TO THE ELEMENTS ----AND HOW THE ELEMENTS RELATE TO THE SOULS, SENSES, AND DISPOSITIONS OF MEN.

THE next in order, after the four ſimple elements, are the four kinds of perfect bodies compounded of them, viz. metals, ſtones, plants, and animals; and although in the generation of each of theſe, all the elements combine to-

gether in the compoſition, yet every one of them follows and reſembles one of the elements which is moſt predominant: for all ſtones, being earthy, are naturally heavy, and are ſo hardened with dryneſs that they cannot be melted;---but metals are watery, and may be melted, which naturaliſts and chemiſts find to be true, viz. that they are compoſed or generated of a viſcous water, or watery *argent vive*. Plants have ſuch an affinity with the air, that unleſs they are out in it, and receive its benefit, they neither flouriſh nor increaſe. So alſo animals, as the Poet finely expreſſes it----

> " Have, in their natures, a moſt fiery force,
> " And alſo ſpring from a celeſtial ſource:"

and fire is ſo natural to them that, being extinguiſhed, they ſoon die.

Now, amongſt ſtones, thoſe that are dark and heavy, are called *earthy*---thoſe which are tranſparent, of the *watery element*, as cryſtal, beryl, and pearls---thoſe which ſwim upon the water and are ſpongious, as the pumice-ſtone, ſponge, and ſophus, are called airy---and thoſe are attributed to the element of fire, out of which fire is extracted, or which are reſolved into fire; as thunder-ſtones, fire-ſtones, aſbeſtos. Alſo, amongſt metals;---lead and ſilver are earthy; quickſilver is watery; copper and tin, airy; gold and iron, fiery. In plants, alſo, the roots reſemble earth---the leaves, water---flowers, the air---and ſeed, the fire, by reaſon of their multiplying ſpirit. Beſides, ſome are hot, ſome cold, ſome moiſt, others dry, borrowing their names from the qualities of the elements. Amongſt animals, alſo, ſome are, in compariſon of others, earthy, becauſe they live in the very bowels of the earth, as worms, moles, and many other reptiles; others watery, as fiſh; others which always abide in the air, therefore airy; others, again, fiery, as ſalamanders, crickets; and ſuch as are of a fiery heat, as pigeons, oſtriches, eagles, lions, panthers, &c. &c.

Now, in animals, the bones reſemble earth---vital ſpirit, the fire---fleſh, the air---and humours, the water; and theſe humours alſo reſemble the elements, viz. yellow choler, the fire---the blood, the air---phlegm, the water---and black

black choler, or melancholy, the earth. And, laſtly, in the ſoul itſelf, the underſtanding reſembles the fire---reaſon, the air---imagination, the water---and the ſenſes the earth. And theſe ſenſes again are divided amongſt themſelves, according to the elements: for the ſight is fiery, becauſe it cannot perceive without the help of fire and light---the hearing is airy, for a ſound is made by the ſtriking of the air---the ſmell and taſte reſemble water, without the moiſture of which there is neither ſmell nor taſte---and, laſtly, the feeling is wholly earthly, becauſe it takes groſs bodies for its object. The actions, alſo, and operations of man are governed by the elements: for the earth ſignifies a ſlow and firm motion; the water, fearfulneſs, ſluggiſhneſs, and remiſſneſs in working; air ſignifies cheerfulneſs, and an amiable diſpoſition; but fire, a fierce, working, quick, ſuſceptible diſpoſition. The elements are, therefore, the firſt and original matter of all things; and all things are of and according to them; and they in and through all things diffuſe their virtues.

CHAP. V.

THAT THE ELEMENTS ARE IN THE HEAVENS, IN THE STARS, IN DEVILS, ANGELS, INTELLIGENCES, AND, LASTLY, IN GOD HIMSELF.

IN the original and exemplary world, all things are all in all; ſo alſo in this corporeal world. And the elements are not only in theſe inferior things; but are in the heavens, in ſtars, in devils, in angels, and likewiſe in God himſelf, the maker and original example of all things.

Now it muſt be underſtood that in theſe inferior bodies the elements are groſs and corruptible; but in the heavens they are, with their natures and virtues, after a celeſtial and more excellent manner than in ſublunary things: for the firmneſs of the celeſtial earth is there without the groſſneſs of water; and the agility of air without exceeding its bounds; the heat of fire without burning, only ſhining, giving light and life to all things by its celeſtial heat.---Now

amongſt the ſtars, or planets, ſome are fiery, as Mars, and the Sun---airy, as Jupiter, and Venus---watery, as Saturn, and Mercury---and earthy, ſuch as inhabit the eighth orb, and the Moon (which by many is accounted watery), ſeeing that, as if it were earth, it attracts to itſelf the celeſtial waters, with which being imbibed it does, on account of its proximity to us, pour forth and communicate to our globe.

There are, likewiſe, amongſt the ſigns, ſome fiery, ſome airy, ſome watery, and ſome earthy. The elements rule *them*, alſo, in the heavens, diſtributing to them theſe four threefold conſiderations of every element, according to their triplicities, viz. the beginning, middle, and end.

Likewiſe, devils are diſtinguiſhed according to the elements: for ſome are called earthy devils, others fiery, ſome airy, and others watery. Hence, alſo, thoſe four infernal rivers: fiery Phlegethon, airy Cocytus, watery Styx, earthy Acheron. Alſo, in the Goſpel, we read of compariſons of the elements: as hell fire, and eternal fire, into which the curſed ſhall be commanded to go;---and in Revelations, of a lake of fire;---and Iſaiah, ſpeaking of the damned, ſays that the Lord will ſmite them with corrupt air;---and in Job, they ſhall ſkip from the waters of the ſnow to the extremity of heat; and, in the ſame, we read, that the earth is dark, and covered with the darkneſs of death, and *miſerable* darkneſs.

And theſe elements are placed in the angels of heaven, and the bleſſed intelligences: there is in them a ſtability of their eſſence, which is an earthy virtue, in which is the ſtedfaſt ſeat of God. By the Pſalmiſt they are called waters, where he ſays---"Who ruleſt the waters that are higher than the heavens;"---alſo, in them their ſubtile breath is air, and their love is ſhining fire; hence they are called in Scripture, the wings of the wind; and, in another place, the Pſalmiſt ſpeaks of them thus---"Who makeſt angels thy ſpirits, and thy miniſters a flaming fire!"---Alſo, according to the different orders of ſpirits or angels, ſome are fiery, as ſeraphims, authorities, and powers---earthy, as cherubim---watery, as thrones and archangels---airy, as dominions and principalities.

And

And do we not read of the original Maker of all things, that the earth ſhall be opened and bring forth a Saviour?---Likewiſe it is ſpoken of the ſame, that he ſhall be a fountain of living water, cleanſing and regenerating; and the ſame ſpirit breathing the breath of life; and the ſame, according to Moſes' and Paul's teſtimony---*a conſuming fire.*

That the elements are, therefore, to be found every where, and in all things, after their manner, no man will dare to deny: firſt, in theſe inferior bodies, feculent and groſs; and in celeſtials, more pure and clear; but in ſuper-celeſtials, living, and in all reſpects bleſſed. Elements, therefore, in the exemplary world, are ideas of things to be produced; in intelligences, they are diſtributed powers; in the heavens, they are virtues; and in inferior bodies, are groſs forms.

CHAP. VI.

THAT THE WISDOM OF GOD WORKS BY THE MEDIUM OF SECOND CAUSES (I. E. BY THE INTELLIGENCES, BY THE HEAVENS, ELEMENTS, AND CELESTIAL BODIES) IS PROVED BEYOND DISPUTE IN THIS CHAPTER.

IT is to be noted, that God, in the firſt place, is the end and beginning of all virtues: he gives the *ſeal* of the *ideas* to his ſervants, *the intelligences*, who, as faithful officers, *ſign* all things entruſted to them with an *ideal virtue;* the heavens and ſtars, as inſtruments, diſpoſing the matter, in the mean while, for the receiving of thoſe forms which reſide in Divine Majeſty, and to be conveyed by ſtars. And the Giver of forms diſtributes them by the miniſtry of his intelligences, which he has ordained as rulers and comptrollers over his works; to whom ſuch a power is entruſted, in things committed to them, that ſo all virtue in ſtones, herbs, metals, and all other things, may come from the intelligences, the governors. Therefore the form and virtue of things come firſt from the *ideas*---then from the ruling and governing intelligences---then from the aſpects of the heavens diſpoſing---and, laſtly, from the tempers of the

the elements diſpoſed, anſwering the influences of the heavens, by which the elements themſelves are ordered or diſpoſed. Theſe kinds of operations, therefore, are performed in theſe inferior things by expreſs forms; and in the heavens, by diſpoſing virtues; in intelligences, by mediating rules; in the original cauſe, by *ideas* and exemplary forms; all which muſt of neceſſity agree in the execution of the effect and virtue of every thing.

There is, therefore, a wonderful virtue and operation in every herb and ſtone, but greater in a ſtar; beyond which, even from the governing intelligences, every thing receives and obtains many things for itſelf, eſpecially from the Supreme Cauſe, with whom all things mutually and exactly correſpond, agreeing in an harmonious conſent.

Therefore there is *no other cauſe* of the neceſſity of effects, than the connection of all things with the Firſt Cauſe, and their correſpondency with thoſe divine patterns and eternal ideas, whence every thing hath its determinate and particular place in the exemplary world, from whence it lives and receives its original being; and every virtue of herbs, ſtones, metals, animals, words, ſpeeches, and all things that are of God, are placed there.

Now the Firſt Cauſe (which is God), although he doth, by intelligences and the heavens, work upon theſe inferior things, does ſometimes (theſe mediums being laid aſide, or their officiating being ſuſpended) work thoſe things immediately by himſelf---which works are then called miracles. But whereas ſecondary cauſes do, by the command and appointment of the Firſt Cauſe, neceſſarily act, and are neceſſitated to produce their effects; if God ſhall, notwithſtanding, according to his pleaſure, ſo diſcharge and ſuſpend them that they ſhall wholly deſiſt from the neceſſity of that command, then they are called the greateſt miracles of God. For inſtance: the fire of the Chaldean furnace did not burn the children; the ſun ſtood ſtill at the command of Joſhua, and became retrograde one whole day; alſo, at the prayer of Hezekiah, it went back ten degrees; and when our Saviour Chriſt was crucified, it became darkened, though at full moon.

And

And the reaſon of theſe operations can by no rational diſcourſe, no magic or ſcience, occult or profound ſoever, be found out or underſtood; but are to be learned by Divine oracles only.*

CHAP. VII.

OF THE SPIRIT OF THE WORLD.

NOW ſeeing that the ſoul is the eſſential form, intelligible and incorruptible, and is the firſt mover of the body, and is moved of itſelf; but that the body, or matter, is of itſelf unable and unfit for motion, and does very much degenerate from the ſoul, it appears that there is need of a more excellent medium:—now ſuch a medium is conceived to be the ſpirit of the world, or that which ſome call a quinteſſence; becauſe it is not from the four elements, but a certain *firſt thing*, having its being above and beſide them. There is, therefore, ſuch a kind of medium required to be, by which celeſtial ſouls may be joined to groſs bodies, and beſtow upon them wonderful gifts. This ſpirit is, in the ſame manner, in the body of the world, as our ſpirit is in our bodies; for as the powers of our ſoul are communicated to the members of the body by the medium of the ſpirit, ſo alſo the virtue of the ſoul of the world is diffuſed, throughout all things, by the medium of the univerſal ſpirit; for there is nothing to be found in the whole world that hath not a ſpark of the virtue thereof. Now this ſpirit is received into things, more or leſs, by the rays of the ſtars, ſo far as things are diſpoſed, or made fit recipients of it. By this ſpirit, therefore, every occult property is conveyed into herbs, ſtones, metals, and animals, through the ſun, moon, planets, and through ſtars higher than the planets. Now this ſpirit may be more advantageous to us if we knew how to ſeparate it from the elements; or, at leaſt, to uſe thoſe things chiefly

* The foregoing Chapter, if well conſidered, will open the intellect to a more eaſy comprehenſion of the Magical Science of Nature, &c.; and will facilitate, in a wonderful degree, our ſtudies in theſe ſublime myſteries.

which

which are moſt abounding with this ſpirit. For thoſe things in which the ſpirit is leſs drowned in a body, and leſs checked by matter, do much more powerfully and perfectly act, and alſo more readily generate their like; for in it are all *generative* and *ſeminal virtues*. For which cauſe the alchymiſt endeavours to ſeparate this ſpirit from gold and ſilver, which, being rightly ſeparated and extracted, if it ſhall be afterwards projected upon any metal, turns it into gold or ſilver; which is no way impoſſible or improbable, when we conſider that by art that may be done in a ſhort time, what Nature, in the bowels of the earth (as in a matrix), perfects in a very long ſpace of time.

CHAP VIII.

OF THE SEALS AND CHARACTERS IMPRESSED BY CELESTIALS UPON NATURAL THINGS.

ALL ſtars have their peculiar natures, properties, and conditions, the ſeals and characters whereof they produce through their rays even in theſe inferior things, viz. in elements, in ſtones, in plants, in animals, and their members; whence every thing receives from an harmonious diſpoſition, and from its ſtar ſhining upon it, ſome particular ſeal or character ſtamped upon it, which is the ſignificator of that ſtar or harmony, containing in it a peculiar virtue, different from other virtues of the ſame matter, both generically, ſpecifically, and numerically. Every thing, therefore, hath its *character* impreſſed upon it by its *ſtar* for ſome peculiar effect, eſpecially by that ſtar which doth principally govern it; and theſe characters contain in them the particular natures, virtues, and roots of their ſtars, and produce the like operations upon other things on which they are reflected; and ſtir up and help the influences of their ſtars, whether they be planets, or fixed ſtars and figures, or celeſtial conſtellations, viz. as often as they ſhall be made in a fit matter, and in their due and accuſtomed times; which the ancient wiſe men (conſidering ſuch as laboured much in finding out occult properties of things) did ſet down, in writing, the images of the ſtars, their figures, ſeals, marks, characters, ſuch as Nature herſelf did deſcribe by the rays of the ſtars in theſe inferior bodies: ſome in ſtones,

ſtones, ſome in plants, ſome in joints and knots of trees and their boughs, and ſome in various members of animals. For the bay-tree, lote-tree, and marigold, are ſolary herbs, and, their roots and knots being cut, they ſhew the characters of the ſun; and in ſtones the characters and images of celeſtial things are often found. But there being ſo great a diverſity of things, there is only a traditional knowledge of a few things which human underſtanding is able to reach; therefore very few of thoſe things are known to us, which the ancient philoſophers and chiromancers attained to, partly by reaſon and partly by experience; and there yet lie hid many things in the treaſury of Nature, which the diligent ſtudent and wiſe ſearcher ſhall contemplate and diſcover.

CHAP IX.

TREATING OF THE VIRTUE AND EFFICACY OF PERFUMES, OR SUFFUMIGATIONS, AND VAPOURS; AND TO WHAT PLANETS THEY ARE PROPERLY AND RIGHTLY ATTRIBUTED.

IT is neceſſary, before we come to the operative or practical part of Taliſmanic Magic, to ſhew the compoſitions of fumes or vapours, that are proper to the ſtars, and are of great force for the opportunely receiving of celeſtial gifts, under the rays of the ſtars---inaſmuch as they ſtrongly work upon the air and breath; for our breath is very much changed by ſuch kind of vapours, if both vapours be of the other like. The air being alſo, through the ſaid vapours, eaſily moved, or infected with the qualities of inferiors, or celeſtial (daily quickly penetrating our breaſt and vitals), does wonderfully reduce us to the like qualities. Let no man wonder how great things ſuffumigations can do in the air; eſpecially when they ſhall, with Porphyry, conſider that, by certain vapours exhaled from proper ſuffumigations, ærial ſpirits are raiſed; alſo thunder and lightnings, and the like: as the liver of a cameleon, being burnt on the houſe top, will raiſe ſhowers and lightnings; the ſame effect has the head and throat, if they are burnt with oaken wood. There are ſome ſuffumigations under the influences of the ſtars, that cauſe

images of ſpirits to appear in the air, or elſewhere: for if coriander, ſmallage, henbane, and hemlock be made to fume, by invocations ſpirits will ſoon come together, being attracted by the vapours which are moſt congruous to their own natures; hence they are called the herbs of the ſpirits. Alſo it is ſaid, that if a fume be made of the root of the reedy herb ſagapen, with the juice of hemlock and henbane, and the herb tapſus barbatus, red ſanders, and black poppy, it will likewiſe make ſtrange ſhapes appear; but if a ſuffume be made of ſmallage, it chaſes them away, and deſtroys their viſions. Again, if a perfume be made of calamint, piony, mint, and palma chriſti, it drives away all evil ſpirits and vain imaginations. Likewiſe, by certain fumes, animals are gathered together, and put to flight. Pliny mentions concerning the ſtone liparis, that, with the fume thereof, all beaſts are attracted together. The bones in the upper part of the throat of a hart, being burnt, bring ſerpents together; but the horn of the hart, being burnt, chaſes away the ſame; likewiſe, a fume of peacock's feathers does the ſame. Alſo, the lungs of an aſs, being burnt, puts all poiſonous things to flight; and the fume of the burnt hoof of a horſe drives away mice; the ſame does the hoof of a mule; and with the hoof of the left-foot flies are driven away. And if a houſe, or any place, be ſmoaked with the *gall* of a *cuttle-fiſh*, made into a confection with red ſtorax, roſes, and lignum aloes, and then there be ſome ſea-water or blood caſt into that place, the whole houſe will ſeem to be full of water or blood.

Now ſuch kind of vapours as theſe, we muſt conceive, do infect a body, and infuſe a virtue into it which continues long, even as the poiſonous vapour of the peſtilence, being kept for two years in the walls of a houſe, infects the inhabitants; and as the contagion of peſt or leproſy lying hid in a garment, will, long after, infect him that wears it.

Now there are certain ſuffumigations uſed to almoſt all our inſtruments of magic (of which hereafter), ſuch as images, rings, &c. For ſome of the magicians ſay, that if any one ſhall hide gold, or ſilver, or any other ſuch like precious thing (the moon being in conjunction with the ſun), and ſhall perfume the place with *coriander*, *ſaffron*, *henbane*, ſmallage, and black poppy, of each the ſame quantity and bruiſed together, and tempered with the

the juice of hemlock, that thing which is ſo hid ſhall never be taken away therefrom, but that ſpirits ſhall continually keep it; and if any one ſhall endeavour to take it away by force, they ſhall be hurt, or ſtruck with a frenzy. And *Hermes* ſays, there is nothing like the fume of ſpermaceti for the raiſing up of ſpirits; therefore, if a fume be made of that, lignum aloes, pepperwort, muſk, ſaffron, and red ſtorax, tempered together with the blood of a lapwing or bat, it will quickly gather airy ſpirits to the place where it is uſed; and if it be uſed about the graves of the dead, it will attract ſpirits and ghoſts thither.

Now the uſe of ſuffumigations is this: that whenever we ſet about making any taliſman, image, or the like, under the rule or dominion of any ſtar or planet, we ſhould by no means omit the making of a ſuffumigation appropriate to that planet or conſtellation under which we deſire to work any effect or wonderful operation; as for inſtance:---when we direct any work to the ſun, we muſt ſuffume with ſolary things; if to the moon, with lunary things; and ſo of the reſt. And we muſt be careful to obſerve, that as there is a contrariety, or antipathy, in the natures of the ſtars and planets and their ſpirits, ſo there is alſo in ſuffumigations:---for there is an antipathy between lignum aloes and ſulphur frankincenſe and quickſilver; and ſpirits that are raiſed by the fume of lignum aloes, are laid by the burning of ſulphur. For the learned Proclus gives an example of a ſpirit that appeared in the form of a lion, furious and raging: by ſetting a white cock before the apparition it ſoon vaniſhed away; becauſe there is ſo great a contrariety between a cock and a lion;---and let this ſuffice for a general obſervation in theſe kind of things. We ſhall proceed with ſhewing diſtinctly the compoſition of the ſeveral fumes appropriated to the ſeven planets.

CHAP. X.

OF THE COMPOSITION OF SOME PERFUMES APPROPRIATED TO THE SEVEN PLANETS.

THE SUN. ☉

WE make a ſuffumigation for the ſun in this manner:----

Take of ſaffron, ambergris, muſk, lignum aloes, lignum balſam, the fruit of the laurel, cloves, myrrh, and frankincenſe, of each a like quantity; all of which being bruiſed, and mixed together, ſo as to make a ſweet odour, muſt be incorporated with the brain of an eagle, or the blood of a white cock, after the manner of pills, or troches.

THE MOON. ☽

For the moon, we make a ſuffume of the head of a frog dried, the eyes of a bull, the ſeed of white poppies, frankincenſe, and camphire, which muſt be incorporated with menſtruous blood, or the blood of a gooſe.

SATURN. ♄

For ſaturn, take the ſeed of black poppies, henbane, mandrake root, loadſtone, and myrrh, and mix them up with the brain of a cat and the blood of a bat.

JUPITER. ♃

Take the ſeed of aſh, lignum aloes, ſtorax, the gum Benjamin, the lapis lazuli, the tops of peacocks' feathers, and incorporate with the blood of a ſtork, or ſwallow, or the brain of a hart.

MARS. ♂

Take uphorbium, bdellium, gum armoniac, the roots of both hellebores, the loadſtone, and a little ſulphur, and incorporate them altogether with the brain of a hart, the blood of a man, and the blood of a black cat.

VENUS. ♀

Take muſk, ambergris, lignum aloes, red roſes, and red coral, and make them up with ſparrow's brains and pigeon's blood.

MERCURY. ☿

Take maſtich, frankincenſe, cloves, and the herb cinquefoil, and the agate ſtone, and incorporate them all with the brain of a fox, or weaſel, and the blood of a magpie.

GENERAL FUMES OF THE PLANETS.

To Saturn are appropriated for fumes, odoriferous roots: as pepper-wort root, &c., and the frankincenſe tree. To *Jupiter*, all odoriferous fruits: as nutmegs, cloves, &c. To *Mars*, all odoriferous woods: as ſanders, cyprus, lignum balſam, and lignum aloes. To the *Sun*, all gums: as frankincenſe, maſtich benjamin, ſtorax, laudanum, ambergris, and muſk. To *Venus*, flowers: as roſes, violets, ſaffron, and the like. To Mercury, all the parings of wood or fruit: as cinnamon, lignum caſſia, mace, citron peel, and bay-berries, and whatever ſeeds are odoriferous. To the Moon, the leaves of all vegetables: as the leaf indum, the leaf of the myrtle, and bay tree. Know, alſo, that, according to the opinion of all magicians, in every good matter (as love, good-will, &c.), there muſt be a good perfume, odoriferous and precious;---and in evil matters (as hatred, anger, miſery, and the like), there muſt be made a ſtinking fume that is of no worth.

The twelve Signs of the Zodiac alſo have their proper ſuffumigations viz., Aries, *myrrh;* Taurus, *pepper-wort;* Gemini, *maſtich;* Cancer, *camphire;* Leo, *frankincenſe;* Virgo, *ſanders;* Libra, *galbanum;* Scorpio, *opoponax;* Sagittarius, *lignum aloes;* Capricorn, *benjamin;* Aquarius, *euphorbium;* Piſces, *red ſtorax.* But Hermes deſcribes the moſt powerful fume to be, that which is compounded of the ſeven aromatics, according to the powers of the ſeven planets: for it receives from *Saturn*, pepper-wort; from *Jupiter*, nut-

meg;

meg; from *Mars*, lignum-aloes; from the *Sun*, maſtich; from *Venus*, ſaffron; from *Mercury*, cinnamon; and from the *Moon*, myrtle.

By a cloſe obſervation of the above order of ſuffumigations, conjoined with other things, of which we ſhall ſpeak hereafter (neceſſary to the full accompliſhment of Taliſmanic Magic), many wonderful effects may be cauſed, eſpecially if we keep in eye what was delivered in the firſt part of our Magic, viz. that the ſoul of the operator muſt go along with this; otherwiſe, in vain is *ſuffumigation*, *ſeal*, *ring*, *image*, *picture*, *glaſs*, or any other inſtrument of magic: ſeeing that it is not merely the diſpoſition, but the act of the diſpoſition, and firm and powerful intent or imagination, that gives the effect.---We ſhall now haſten to ſpeak, generally, of the conſtruction of rings magical, and their wonderful and potent virtues and operations.

CHAP. XI.

OF THE COMPOSITION AND MAGIC VIRTUE OF RINGS.

RINGS, when they are opportunely made, impreſs their virtues upon us, inſomuch that they affect the ſpirit of him that carries them with gladneſs or ſadneſs; and render him bold or fearful, courteous or terrible, amiable or hateful; inaſmuch, alſo, as they fortify us againſt * ſickneſs, poiſons, enemies, evil ſpirits, and all manner of hurtful things; and often, where the law has no effect, theſe little trifles greatly aſſiſt and corroborate the troubled ſpirit of the wearer, and help him, in a wonderful manner, to overcome his adverſaries, while they do wonder how it is that they cannot effect any hurtful undertaking againſt him. Theſe things, I ſay, are great helps againſt wrathful, vicious, wordly-minded men, inaſmuch as they do terrify, hurt, and render invalid the machinations of thoſe who would otherwiſe work our miſery or deſtruction. All which we are neither afraid nor aſhamed to declare, well knowing that theſe things will be hid from the wicked and profane, ſo as that they cannot draw the ſame into

* The Author will engage to teach any that are curious in thoſe ſtudies, the particular compoſition of Taliſmanic Rings; whereby they may be enabled to judge themſelves of the effects that are to be produced by them.

any

any abuſe, or privy miſchief toward their neighbour; we having reſerved ſome few things in this art to ourſelves---not willing to throw pearls before ſwine. And however ſimple and plain we may deſcribe ſome certain experiments and operations (ſo as that the great-mouthed ſchool philoſophers may mutter or ſcoff thereat), yet there is nothing delivered in this book but what may be, by an underſtanding thereof, brought into effect, and, likewiſe, out of which ſome good may be derived. But to proceed.

The manner of making of theſe rings is thus:---when any ſtar aſcends in the horoſcope (fortunately), with a fortunate aſpect or conjunction of the moon, we proceed to take a *ſtone* and herb, that is under that ſtar, and likewiſe make a ring of the metal that is correſponding to the ſtar; and in the ring, under the ſtone, put the herb or root, not forgetting to inſcribe the *effect*, *image*, *name*, and *character*, as alſo the proper ſuffume. But I ſhall ſpeak more of theſe in another place, where I ſpeak of images and characters. Therefore, in making of rings magical, theſe things are unerringly to be obſerved as we have ordered;---if any one is willing to work any effect or experiment in magic, he muſt by no means neglect the neceſſary circumſtances which we have ſo uniformly delivered. I have read, in Philoſtratus Jarchus, that a Prince of the Indians beſtowed ſeven rings, marked with the virtues and names of the ſeven planets, to Appollonius, of which he wore one every day, diſtinguiſhing according to the names of the days; by the benefit of which he lived above one hundred and thirty years, as alſo always retained the beauty of his youth. In like manner, Moſes, the Lawgiver and Ruler of the Hebrews, being ſkilled in the Egyptian Magic, is ſaid, by Joſephus, to have made rings of love and oblivion. There was alſo, as ſaith Ariſtotle, among the Cireneans, a ring of Battas, which could procure love and honour. We read, alſo, that Eudamus, a certain philoſopher, made rings againſt the bites of ſerpents, bewitchings, and evil ſpirits. The ſame doth Joſephus relate of Solomon. Alſo we read, in Plato, that Gygus, King of Lydia, had a ring of wonderful and ſtrange virtues; the ſeal of which, when he turned it towards the palm of his hand, no body could ſee him, but he could ſee all things; by the opportunity of which ring, he raviſhed the Queen, and ſlew the

the King his maſter, and killed whomſoever he thought ſtood in his way; and in theſe villanies nobody could ſee him; and at length, by the benefit of this ring, he became King of Lydia.*

CHAP. XII.

THAT THE PASSIONS OF THE MIND ARE ASSISTED BY CELESTIALS----AND THAT CONSTANCY OF MIND IS IN EVERY WORK NECESSARY.

THE paſſions of the mind are much helped, and are helpful, and become moſt powerful, by virtue of the heaven, as they agree with the heaven---either by any natural agreement, or voluntary election; for, as Ptolemy ſays, he who chuſeth that which is the better, ſeems to differ nothing from him who hath this of Nature. It conduceth, therefore, very much for the receiving the benefit of the heavens, in any work, if we ſhall, by the heaven, make ourſelves ſuitable to it in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For ſuch like paſſions vehemently ſtir up our ſpirit to their likeneſs, and ſuddenly expoſe us, and our's, to the ſuperior ſignificators of ſuch like paſſions; and alſo, by reaſon of their dignity and nearneſs to the ſuperiors, do partake more of the celeſtials than any material things; for our mind can, through imaginations or reaſon by a kind of imitation, be ſo conformed to any ſtar, as ſuddenly to be filled with the virtues of that ſtar, as if we were a proper receptacle of the influence thereof. Now the contemplating mind, as it withdraws itſelf from all *ſenſe*, *imagination*, *nature*, and *deliberation*, and calls itſelf back to things ſeparated, effects divers things by faith, which is a firm adheſion, a fixed intention, and vehement application of the worker or receiver to him that co-operates in any thing, and gives power to the work which we intend to do. So that there is

* We have above ſhewn the power and virtue of magical rings; but the particular characters, inſcriptions, and images to be made in, or upon them, we refer the ſtudent to that chapter treating of "The Compoſition of various Taliſmans;" in which we have deſcribed exactly the expreſs methods of perfecting them.

made,

made, as it were, in us the image of the virtue to be received, and the thing to be done in us, or by us. We muſt, therefore, in every work and application of things, *affect vehemently*, imagine, hope, and believe ſtrongly, for that will be a great help. And it is verified amongſt phyſicians, that a ſtrong belief, and an undoubted hope, and love towards the phyſician, conduce much to health, yea more ſometimes than the medicine itſelf; for the ſame that the efficacy and virtue of the medicine works, the ſame doth the ſtrong imagination of the phyſician work, being able to change the qualities of the body of the ſick, eſpecially when the patient places much confidence in the phyſician, by that means diſpoſing himſelf for the receiving the virtue of the phyſician and phyſic. Therefore, he that works in magic muſt be of a conſtant belief, be credulous, and not at all doubt of the obtaining of the effect; for as a firm and ſtrong belief doth work wonderful things, although it be in falſe works---ſo diſtruſt and doubting doth diſſipate and break the virtue of the mind of the worker, which is the medium betwixt both extremes; whence it happens that he is fruſtrated of the deſired influence of the ſuperiors, which could not be enjoined and united to our labours without a firm and ſolid virtue of our mind.

CHAP. XIII.

HOW MAN'S MIND MAY BE JOINED WITH THE MIND OF INTELLIGENCES AND CELESTIALS, AND, TOGETHER WITH THEM, IMPRESS CERTAIN WONDERFUL VIRTUES UPON INFERIOR THINGS.

THE philoſophers, eſpecially the Arabians, ſay, that man's mind, when it is moſt intent upon any work, through its paſſion and effects, is joined with the mind of the ſtars and intelligences, and, being ſo joined, is the cauſe that ſome wonderful virtue be infuſed into our works and things; and this, as becauſe there is in it an apprehenſion and power of all things, ſo becauſe all things have a natural obedience to it, and of neceſſity an efficacy, and more

to that which desired them with a strong desire. And according to this is verified the art of characters, images, enchantments, and some speeches, and many other wonderful experiments, to every thing which the mind affects. By this means, whatsoever the mind of him that is in vehement love affects, hath an efficacy to cause love; and whatsoever the mind of him that strongly hates, dictates, hath an efficacy to hurt and destroy. The like is in other things which the mind affects with a strong desire; for all those things which the mind acts, and dictates by *characters, figures, words, speeches, gestures, and the like*, help the appetite of the soul, and acquire certain wonderful virtues from the soul of the operator, in that hour when such a like appetite doth invade it; so from the opportunity and celestial influence, moving the mind in this or that manner: for our mind, when it is carried upon the great excess of any passion or virtue, oftentimes takes to itself a strong, better and more convenient hour or opportunity; which Thomas Aquinas, in his third book against the Gentiles, allows. So, many wonderful virtues both cause and follow certain admirable operations by great affections, in those things which the soul doth dictate in that hour to them. But know, that such kind of things confer nothing, or very little, but to the author of them, and to him who is inclined to them, as if he were the author of them; and this is the manner by which their efficacy is found out. And it is a general rule in them, that every mind, that is more excellent in its desire and affection, makes such like things more fit for itself, as also efficacious to that which it desires. Every one, therefore, that is willing to work in magic, must know the *virtue, measure, order*, and degree of his own soul in the power of the universe.

CHAP.

CHAP. XIV.

SHEWING THE NECESSITY OF MATHEMATICAL KNOWLEDGE, AND OF THE GREAT POWER AND EFFICACY OF NUMBERS IN THE CONSTRUCTION OF TALISMANS, &c.

THE doctrines of mathematics are ſo neceſſary to and have ſuch an affinity with magic, that they who profeſs it without them are quite out of the way, and labour in vain, and ſhall in no wiſe obtain their deſired effect. For whatſoever things are, and are done in theſe inferior natural virtues, are all done and governed by *number*, *weight*, *meaſure*, *harmony*, *motion*, and *light*: and all things which we ſee in theſe inferiors have root and foundation in them; yet, nevertheleſs, without natural virtues of mathematical doctrines, only works like to naturals can be produced: as Plato ſaith---a thing not partaking of truth or divinity, but certain images akin to them (as bodies going, or ſpeaking, which yet want the animal faculty), ſuch as were thoſe which, amongſt the ancients, were called Dedalus's images, and αυτοματα, of which Ariſtotle makes mention, viz. the three-footed images of Vulcan and Dedalus moving themſelves; which, Homer ſaith, came out of their own accord to the exerciſe; and which, we read, moved themſelves at the feaſt of Hiarba, the philoſophical exerciſer. So there are made glaſſes (ſome concave, others of the form of a column) making the repreſentation of things in the air ſeem like ſhadows at a diſtance; of which ſort Apollonius and Vitellius, in their books, "De Proſpective," and "Speculis," taught the making and the uſe. And we read that Magnus Pompeius brought a certain glaſs, amongſt the ſpoils from the Eaſt, to Rome, in which were ſeen armies of armed men. And there are made certain tranſparent glaſſes, which (being dipped in ſome certain juices of herbs, and irradiated with an artificial light) fill the whole air round about with viſions. And we know how to make reciprocal glaſſes, in which the ſun ſhining, all things which were illuſtrated by the rays thereof are apparently ſeen many miles off. Hence a magician (expert in natural philoſophy and mathematics, and knowing the middle ſciences, conſiſting of both theſe, viz. arithmetic, muſic, geometry, optics, aſtronomy, and ſuch ſciences that are of

weights, meaſures, proportions, articles, and joints; knowing, alſo, mechanical arts reſulting from theſe) may, without any wonder, if he excel other men in the art and wit, do many wonderful things, which men may much admire. There are ſome relics now extant of the antients, viz. Hercules and Alexander's pillars; the gate of Caſpia, made of braſs, and ſhut with iron beams, that it could by no art be broken; and the pyramis of Julius Cæſar, erected at Rome, near the hill Vaticanus; and mountains built by art in the middle of the ſea; and towers, and heaps of ſtones, ſuch as I have ſeen in England, put together by incredible art. But the vulgar ſeeing any wonderful ſight, impute it to the Devil as his work; or think that a miracle which, indeed, is a work of natural or mathematical philoſophy. But here it is convenient that you know, that, as by natural virtues we collect natural virtues, ſo by abſtracted, mathematical, and celeſtial, we receive celeſtial virtues: as motion, ſenſe, life, ſpeech, ſoothſaying, and divination, even in matter leſs diſpoſed, as that which is not made by nature, but only by art. And ſo images that ſpeak, and foretel things to come, are ſaid to be made: as William of Paris relates of a brazen-head, made under the riſing of Saturn, which, they ſay, ſpake with a man's voice. But he that will chuſe a diſpoſed matter, and moſt fit to receive, and a moſt powerful agent, ſhall undoubtedly produce more powerful effects. For it is a general opinion of the Pythagoreans, that, as mathematical are more formal than natural, ſo alſo they are more efficacious; as they have leſs dependance in their being, ſo alſo in their operation. But amongſt all mathematical things, *numbers*, as they have more of form in them, ſo alſo are more efficacious, as well to effect what is good as what is bad. All things, which were firſt made by the nature of things in its firſt age, ſeem to be formed by the proportion of numbers; for this was the principal pattern in the mind of the Creator. Hence is borrowed the number of the elements---hence the courſes of times---hence the motion of the ſtars, and the revolution of the heavens, and the ſtate of all things ſubſiſt by the uniting together of numbers. Numbers, therefore, are endowed with great and ſublime virtues. For it is no wonder, ſeeing there are ſo many occult virtues in natural things, although of manifeſt operations, that there ſhould be in numbers

bers much greater and more occult, and alſo more wonderful and efficacious; for as much as they are more formal, more perfect, and naturally in the celeſtials, not mixed with ſeparated ſubſtances; and, laſtly, having the greateſt and moſt ſimple commixion with the ideas in the mind of God, from which they receive their proper and moſt efficacious virtues, wherefore they alſo are of moſt force, and conduce moſt to the obtaining of ſpiritual and divine gifts---as, in natural things, elementary qualities are powerful in the tranſmuting of any elementary thing. Again, all things that are, and are made, ſubſiſt by and receive their virtue from numbers:---for time conſiſts of numbers---and all motion and action, and all things which are ſubject to time and motion. Harmony, alſo, and voices have their power by and conſiſt of numbers and their proportions; and the proportion ariſing from numbers do, by lines and points, make characters and figures; and theſe are proper to magical operations---the middle, which is betwixt both, being appropriated by declining to the extremes, as in the uſe of letters. And laſtly, all ſpecies of natural things, and of thoſe which are above Nature, are joined together by certain numbers; which Pythagoras ſeeing, ſays, that number is that by which all things ſubſiſt, and diſtributes each virtue to each number. And Proclus ſays, number hath always a being: yet there is one in voice---another in proportion of them---another in the ſoul and reaſon---and another in divine things. But Themiſtius, Boetius, and Averrois (the Babylonian), together with Plato, do ſo extol numbers, that they think no man can be a true philoſopher without them. By them there is a way made for the ſearching out and underſtanding of all things knowable;---by them the next acceſs to natural prophecying is had---and the Abbot Joachim proceeded no other way in his prophecies, but by formal numbers.

THE ASIATIC SOCIETY OF BOMBAY

CHAP.

CHAP. XV.

THE GREAT VIRTUES OF NUMBERS, AS WELL IN NATURAL THINGS AS IN SUPERNATURAL.

THAT there lies wonderful efficacy and virtue in numbers, as well to good as to bad, the moſt eminent philoſophers unanimouſly teach; eſpecially Hierom, Auſtin, Origen, Ambroſe, Gregory of Nazianzen, Athanaſius, Baſilius, Hilarius, Rubanas, Bede, and many more conform. Hence Hilarius, in his commentaries upon the Pſalms, teſtifies that the ſeventy elders, according to the efficacy of numbers, brought the Pſalms into order. The *natural number* is not here conſidered; but the *formal* conſideration that is in the number;---and let that which we ſpoke before always be kept in mind, viz. that theſe powers are not in vocal numbers of merchants buying and ſelling; but in rational, formal, and natural;---theſe are the diſtinct myſteries of God and Nature. But he who knows how to join together the vocal numbers and natural with divine, and order them into the ſame harmony, ſhall be able to work and know wonderful things by numbers; in which, unleſs there was a great myſtery, John had not ſaid, in the Revelation---"He that hath underſtanding, let him compute the number of the name of the beaſt, which is the number of a man;"---and this is the moſt famous manner of computing amongſt the Hebrews and Cabaliſts, as we ſhall ſhew afterwards. But this you muſt know, that ſimple numbers ſignify divine things, numbers of ten; celeſtial numbers of an hundred; terreſtrial numbers of a thouſand---thoſe things that ſhall be in a future age. Beſides, ſeeing the parts of the mind are according to an arithmetical mediocrity, by reaſon of the identity, or equality of exceſs, coupled together; but the body, whoſe parts differ in their greatneſs, is, according to a geometrical mediocrity, compounded; but an animal conſiſts of both, viz. ſoul and body, according to that mediocrity which is ſuitable to harmony. Hence it is that *numbers* work very much upon the *ſoul*, *figures* upon the *body*, and *harmony* upon the *whole animal*.

CHAP. XVI.

OF THE SCALE OF UNITY.

NOW let us treat particularly of numbers themſelves; and, becauſe number is nothing elſe but a repetition of unity, let us firſt conſider unity itſelf; for unity doth moſt ſimply go through every number, and is the common meaſure, fountain, and original of all numbers; contains every number joined together in itſelf entirely; the beginner of every multitude, always the ſame, and unchangeable; whence, alſo, being multiplied into itſelf, produceth nothing but itſelf: it is indiviſible, void of all parts. Nothing is before one, nothing is after one, and beyond it is nothing; and all things which are, deſire that one, becauſe all things proceed from one; and that all things may be the ſame, it is neceſſary that they partake of that one: and as all things proceed of one into many things, ſo all things endeavour to return to that one, from which they proceeded; it is neceſſary that they ſhould put off multitude. One, therefore, is referred to the moſt high God, who, ſeeing he is one and innumerable, yet creates innumerable things of himſelf, and contains them within himſelf. There is, therefore, one God---one world of the one God---one ſun of the one world---alſo one phœnix in the world---one king amongſt bees---one leader amongſt flocks of cattle---one ruler amongſt herds of beaſts---and cranes follow one, and many other animals honour unity. Amongſt the members of the body there is one principal, by which all the reſt are guided; whether it be the head, or (as ſome will) the heart. There is one element, overcoming and penetrating all things, viz. fire. There is one thing created of God, the ſubject of *all wondering* which is in earth or in heaven---it is actually animal, vegetable, and mineral; every where found, known by few, called by none by its proper name, but covered with figures and riddles, without which neither Alchymy, nor Natural Magic can attain to their complete end or perfection. From one man, Adam, all men proceeded---from that one, all became mortal---from that one, *Jeſus Chriſt*, they are regenerated; and, as ſaith St. Paul, one Lord, one faith, one baptiſm, one God and Father of all, one Mediator

Mediator betwixt God and man, one moſt high Creator, who is over all, by all, and in us all. For there is one Father, God, from whence all, and we in him; one Lord Jeſus Chriſt, by whom all, and we by him; one God Holy Ghoſt, into whom all, and we into him.

THE SCALE OF UNITY.

In the Exemplary World,	Jod.	One Divine Eſſence, the fountain of all virtues and power, whoſe name is expreſſed with one moſt ſimple letter.
In the Intellectual World,	The Soul of the World.	One Supreme Intelligence, the firſt creature, the fountain of life.
In the Celeſtial World,	The Sun.	One King of Stars, fountain of life.
In the Elemental World,	The Philoſophers' Stone.	One ſubject, and inſtrument of all virtues, natural and ſupernatural.
In the Leſſer World,	The Heart.	One firſt living and laſt dying.
In the Infernal World,	Lucifer.	One Prince of Rebellion, of Angels, and Darkneſs.

CHAP XVII.

OF THE NUMBER TWO, AND SCALE.

THE firſt number is two, becauſe it is the firſt multitude; it can be meaſured by no number beſides unity alone, the common meaſure of all numbers; it is not compounded of numbers, but of one unity only; neither is it called a number uncompounded, but more properly not compounded. The number three, is called the firſt number uncompounded. But the number two is the firſt branch of unity, and the firſt procreation; and it is called the number of ſcience, and memory, and of light, and the number of man, who is called another

another, and the leſſer world: it is alſo called the number of charity, and of mutual love; of marriage, and ſociety: as it is ſaid by the Lord---"Two ſhall be one fleſh."---And Solomon ſaith, "It is better that two be together than one, for they have a benefit by their mutual ſociety: if one ſhall fall, he ſhall be ſupported by the other. Woe to him that is alone; becauſe, when he falls, he hath not another to help him. And if two ſleep together, they ſhall warm one another: how ſhall one be hot alone?---And if any prevail againſt him, two reſiſt him." And it is called the number of wedlock, and ſex; for there are two ſexes---maſculine and feminine. And two doves bring forth two eggs; out of the firſt of which is hatched the male, out of the ſecond the female. It is alſo called the middle, that is capable, that is good and bad, partaking; and the beginning of diviſion, of multitude, and diſtinction; and ſignifies matter. This is alſo, ſometimes, the number of diſcord, of confuſion, of misfortune, and uncleanneſs; whence St. Hierom, againſt Jovianus, ſaith---"that therefore it was not ſpoken in the ſecond day of the creation of the world."---"And God ſaid, that it was good;"---becauſe the number of two is evil. Hence alſo it was, that God commanded that all unclean animals ſhould go into the ark by couples; becauſe, as I ſaid, the number of two is a number of uncleanneſs. Pythagorus, as Euſebius reports, ſaid, that unity was God, and a good intellect; but that duality was a devil, and an evil intellect, in which is a material multitude: wherefore the Pythagorians ſay, that two is not a number, but a certain confuſion of unities. And Plutarch writes, that the Pythagorians called unity, Apollo; and two, ſtrife and boldneſs; and three, juſtice, which is the higheſt perfection, and is not without many myſteries. Hence there were two tables of the law in Sinai---two cherubims looking to the propitiatory in Moſes---two olives dropping oil, in Zachariah---two natures in Chriſt, divine and human: hence Moſes ſaw two appearances of God, viz. his face, and back parts;---alſo two Teſtaments---two commands of love---two firſt dignities---two firſt people---two kinds of ſpirits, good and bad---two intellectual creatures, an angel and ſoul---two great lights---two ſolſtitia---two equinoctials---two poles---two elements, producing a living ſoul, viz. earth and water.

THE SCALE OF THE NUMBER TWO.

In the Exemplary World,	יה Jah. אל El		The Names of God, expreſſed with two Letters.
In the Intellectual World,	An Angel,	The Soul;	Two Intelligible Subſtances.
In the Celeſtial World,	The Sun,	The Moon;	Two great Lights.
In the Elementary World,	The Earth,	The Water;	Two Elements producing a living Soul.
In the Leſſer World,	The Heart,	The Brain;	Two principal Seats of the Soul.
In the Infernal World,	Beemoth, weeping,	Leviathan, gnaſhing of Teeth;	Two Chiefs of the Devils. Two things Chriſt threatens to the damned.

CHAP. XVIII.

OF THE NUMBER THREE, AND SCALE.

THE number Three, is an uncompounded number, a holy number, a number of perfection, a moſt powerful number:---for there are three perſons in God; there are three theological virtues in religion. Hence it is that this number conduceth to the ceremonies of God and religion, that by the ſolemnity of which, prayers and ſacrifices are thrice repeated; for corporeal and ſpiritual things conſiſt of three things, viz. beginning, middle, and end. By three, as Triſmegiſtus ſaith, the world is perfected---harmony, neceſſity, and order, *i. e.* concurrence of cauſes (which many call fate), and the execution of them to the fruit, or increaſe, or a due diſtribution of the increaſe. The whole meaſure of time is concluded in three, viz. paſt, preſent, and to come;---all magnitude is contained in three---line, ſuperfices, and body;---

every

every body conſiſts of three intervals,---length, breadth, and thickneſs. Harmony contains three conſents in time---diapaſon, hemiolion, diateſſeron. There are alſo three kinds of ſouls---vegetative, ſenſitive, and intellectual. And as ſuch, ſaith the Prophet, God orders the world by number, weight, and meaſure; and the number three is deputed to the ideal forms thereof, as the number two is the procreating matter, and unity to God the maker of it.---Magicians do conſtitute three Princes of the world---Oromaſis, Mithris, Araminis; *i. e.* God, the mind, and the ſpirit. By the three-ſquare or ſolid, the three numbers of nine, of things produced, are diſtributed, viz. of the ſuperceleſtial into nine orders of intelligences; of celeſtial, into nine orbs; of inferiors, into nine kinds of generable and corruptible things. Laſtly, into this eternal orb, viz. twenty-ſeven, all muſical proportions are included, as Plato and Proclus do at large diſcourſe; and the number three hath, in a harmony of five, the grace of the firſt voice. Alſo, in intelligences, there are three hierarchies of angelical ſpirits. There are three powers of intellectual creatures---memory, mind, and will. There are three orders of the bleſſed, viz. martyrs, confeſſors, and innocents. There are three quaternions of celeſtial ſigns, viz. of fixed, moveable, and common; as alſo of houſes, viz. centres, ſucceeding, and falling. There are, alſo, three faces and heads in every ſign, and three Lords of each triplicity. There are three fortunes amongſt the planets. In the infernal crew, three judges, three furies, three-headed Cerberus: we read, alſo, of a thrice-double Hecate. Three months of the Virgin Diana. Three perſons in the ſuper-ſubſtantial Divinity. Three times---of nature, law, and grace. Three theological virtues---faith, hope, and charity. Jonah was three days in the whale's belly; and ſo many was Chriſt in the grave.

THE SCALE OF THE NUMBER THREE.

In the Original World,	The Father,	Adai, The Son,	The Holy Ghoſt;	The Name of God with three Letters.
In the Intellectual World,	Supreme Innocents,	Middle Martyrs,	Loweſt of all Confeſſors;	Three hierarchies of Angels. Three degrees of the Bleſſed.
In the Celeſtial World,	Moveable, Corners, Of the Day,	Fixed, Succeeding, Nocturnal,	Common; Falling; Partaking;	Three quaternions of Signs. Three quaternions of houſes. Three Lords of triplicities.
In the Elementary World,	Simple,	Compounded,	Thrice compounded;	Three degree of elements.
In the Leſſer World,	The head, in which the intellect grows, anſwering to the intellectual world,	The breaſt, where is the heart, the ſeat of life, anſwering to the celeſtial world,	The belly, where the faculty of generation is, and the genital members, anſwering the elemental world;	Three parts, anſwering to the threefold world.
In the Infernal World,	Alecto, Minos, Wicked,	Megera, Acacus, Apoſtates,	Cteſiphone; Rhadamantus; Infidels;	Three infernal Furies. Three infernal Judges. Three degrees of the damned.

CHAP. XIX.

OF THE NUMBER FOUR, AND SCALE.

THE Pythagorians call the number Four, Tectractis, and prefer it before all the virtues of numbers, becauſe it is the foundation and root of all other numbers; whence, alſo, all foundations, as well in artificial things, as natural and divine, are four ſquare, as we ſhall ſhew afterwards; and it ſignifies ſolidity, which alſo is demonſtrated by a four-ſquare figure; for the number four, is the firſt four-

four-ſquare plane, which conſiſts of two proportions, whereof the firſt is of one to two, the latter of two to four; and it proceeds by a double proceſſion and proportion, viz. of one to one, and of two to two---beginning at a unity, and ending at a quaternity: which proportions differ in this, that, according to Arithmetic, they are unequal to one another; but, according to Geometry, are equal. Therefore a four-ſquare is aſcribed to God the Father; and alſo contains the myſtery of the whole Trinity: for by its ſingle proportion, viz. by the firſt of one to one, the unity of the paternal ſubſtance is ſignified, from which proceeds one Son, equal to Him;---by the next proceſſion, alſo ſimple, viz. of two to two, is ſignified (by the ſecond proceſſion) the Holy Ghoſt; from both---that the Son be equal to the Father, by the firſt proceſſion; and the Holy Ghoſt be equal to both, by the ſecond proceſſion. Hence that ſuper-excellent and great name of the Divine Trinity in God is written with four letters, viz. *Jod*, *He*, and *Van*. He, where it is the aſpiration He, ſignifies the proceeding of the Spirit from both; for He, being duplicated, terminates both ſyllables, and the whole name, but is pronounced Jova, as ſome will, whence that Jove of the heathen, which the antients did picture with four ears; whence the number four, is the fountain and head of the whole Divinity. And the Pythagorians call it the perpetual fountain of Nature: for there are four degrees in the ſcale of Nature, viz. *to be*, *to live*, *to be ſenſible*, *to underſtand*. There are four motions in Nature, viz. aſcendant, deſcendant, going forward, circular. There are four corners in Heaven, viz. riſing, falling, the middle of the Heaven, the bottom of it. There are four elements under Heaven, viz. fire, air, water, and earth; according to theſe there are four triplicities in Heaven. There are four firſt qualities under Heaven, viz. cold, heat, dryneſs, and moiſture; from theſe are the four humours---blood, phlegm, choler, melancholy. Alſo, the year is divided into four parts, which are the ſpring, ſummer, autumn, and winter:---alſo the wind is divided into eaſtern, weſtern, northern, and ſouthern. There are, alſo, four rivers in Paradiſe; and ſo many infernal. Alſo, the number four makes

up

up all knowledge: firſt, it fills up every ſimple progreſs of numbers with four terms, viz. with one, two, three, and four, conſtituting the number ten. It fills up every difference of numbers: the firſt even, and containing the firſt odd in it. It hath in muſic, diateſſeron---the grace of the fourth voice; alſo it contains the inſtrument of four ſtrings; and a Pythagorian diagram, whereby are found out firſt of all muſical tunes, and all harmony of muſic: for double, treble, four times double, one and a half, one and a third part, a concord of all, a double concord of all, of five, of four, and all conſonancy is limited within the bounds of the number four. It doth alſo contain the whole of Mathematics in four terms, viz. *point*, *line*, *ſuperfices*, and *profundity*. It comprehends all Nature in four terms, viz. ſubſtance, quality, quantity, and motion; alſo all natural philoſophy, in which are the ſeminary virtues of Nature, the natural ſpringing, the growing form, and the *compoſitum*. Alſo metaphyſics is comprehended in four bounds, viz. *being*, *eſſence*, *virtue*, and *action*. Moral philoſophy is comprehended with four virtues, viz. *prudence*, *juſtice*, *fortitude*, and *temperance*. It hath alſo the power of juſtice: hence a four-fold law---of *providence*, from God; *fatal*, from the ſoul of the world; of *Nature*, from Heaven; of *prudence*, from man. There are alſo four judiciary powers in all things being, viz. the intellect, diſcipline, opinion, and ſenſe. Alſo, there are four rivers of Paradiſe. Four Goſpels, received from four Evangeliſts, throughout the whole Church. The Hebrews received the chiefeſt name of God written with four letters. Alſo, the Egyptians, Arabians, Perſians, Magicians, Mahometans, Grecians, Tuſcans, and Latins, write the name of God with four letters, viz. thus---Thet, Alla, Sire, Orſi, Abdi, θεὸς, Eſar, Deus. Hence the Lacedemonians were wont to paint Jupiter with four wings. Hence, alſo, in Orpheus's Divinity, it is ſaid that Neptune's chariots are drawn with four horſes. There are alſo four kinds of divine furies, proceeding from ſeveral deities, viz. from the Muſes, Dionyſius, Apollo, and Venus. Alſo, the Prophet Ezekiel ſaw four beaſts by the river Chobar, and four cherubims in four wheels. Alſo, in Daniel, four great beaſts did aſcend

from

from the ſea; and four winds did fight. And in the Revelations, four beaſts were full of eyes, before and behind, ſtanding round about the throne of God; and four angels, to whom was given power to hurt the earth and the ſea, did ſtand upon the four corners of the earth, holding the four winds, that they ſhould not blow upon the earth, nor upon the ſea, nor upon any tree.

THE SCALE OF

The Name of God with four letters,	יהוה				In the original world, whence the law of Providence.
Four triplicities, or intelligible hierarchies,	Seraphim, Cherubim, Thrones,	Dominations, Powers, Virtues,	Principalities, Archangels, Angels,	Innocents, Martyrs, Confeſſors.	In the intellectual world, whence the fatal law.
Four angels ruling over the four corners of the world,	מיכאל Michael,	רפאל Raphael,	גבריאל Gabriel,	אוריאל Uriel.	
Four rulers of the elements,	שרף Seraph,	כרוב Cherub,	תרשיש Tharſis,	אדיאל Ariel.	
Four conſecrated animals,	The Lion,	The Eagle,	Man,	A Calf.	
Four triplicities of the tribes of Iſrael,	Dan, Aſſer, Naphthalin,	Jehuda, Iſachar, Zebulun,	Manaſſe, Benjamin, Ephraim,	Reuben, Simeon, Gad.	
Four triplicities of the Apoſtles,	Matthias, Peter, Jacob the elder,	Simon, Bartholomew, Matthew,	John, Philip, James the younger	Thaddeus, Andrew, Thomas.	
Four Evangeliſts,	Mark,	John,	Matthew,	Luke.	
Four triplicities of ſigns,	Aries, Leo, Sagittarius.	Gemini, Libra, Aquarius,	Cancer, Scorpion, Piſces,	Taurus, Virgo, Capricornus.	In the celeſtial world, where is the law of Nature.
The ſtars and planets related to the elements,	Mars, and the Sun,	Jupiter, and Venus,	Saturn, and Mercury,	The fixed Stars, and the Moon.	
Four qualities of the celeſtial elements,	Light,	Diaphanouſneſs,	Agility,	Solidity.	
Four elements,	אש Fire,	רוח Air,	מים Water,	עפר Earth.	In the elementary, where the law of generation and corruption is.
Four qualities,	Heat,	Moiſture,	Cold,	Dryneſs.	
Four ſeaſons,	Summer,	Spring,	Winter,	Autumn.	
Four corners of the world,	Eaſt,	Weſt,	North,	South.	
Four perfect kinds of mixed bodies,	Animals,	Plants,	Metals.	Stones.	
Four kinds of animals,	Walking,	Flying,	Swimming,	Creeping.	

THE NUMBER FOUR.

What anſwers the elements in plants,	Seeds,	Flowers,	Leaves,	Roots.	
What in metals,	Gold and iron,	Copper and tin,	Quickſilver,	Lead and ſilver.	
What in ſtones,	Bright and burning,	Light and tranſparent,	Clear and congealed,	Heavy and dark.	
Four elements of man,	The Mind,	Spirit,	Soul,	Body.	In the leſſer world, viz. man, from whom is the law of prudence.
Four powers of the ſoul,	The Intellect,	Reaſon,	Phantaſy,	Senſe.	
Four judiciary powers,	Faith,	Science,	Opinion,	Experience.	
Four moral virtues,	Juſtice,	Temperance,	Prudence,	Fortitude.	
The ſenſes anſwering to the elements,	Sight,	Hearing,	Taſte and ſmell,	Touch.	
Four elements of man's body,	Spirit,	Fleſh,	Humours,	Bones.	
A fourfold ſpirit,	Animal,	Vital,	Generative,	Natural.	
Four humours,	Choler,	Blood,	Phlegm,	Melancholy.	
Four manners of complexion,	Violence,	Nimbleneſs,	Dulneſs,	Slowneſs.	
Four princes of devils, offenſive in the elements,	סמאל Samael,	עזאזל Azazel,	עזאל Azael,	מחזאל Mahazael.	In the infernal world, where is the law of wrath and puniſhment.
Four infernal rivers,	Phlegethon,	Cocytus,	Styx,	Acheron.	
Four princes of ſpirits, upon the four angles of the world,	Oriens,	Paymon,	Egyn,	Amaymon.	

CHAP. XX.

OF THE NUMBER FIVE, AND ITS SCALE.

THE number Five is of no ſmall force; for it conſiſts of the firſt even, and the firſt odd; as of a female and male: for an odd number is the male, and the even the female; whence arithmeticians call that the father, and this the mother. Therefore the number five is of no ſmall perfection or virtue, which proceeds from the mixtion of theſe numbers; it is, alſo, the juſt middle of the univerſal number, viz. ten: for if you divide the number ten, there will be nine and one, or eight and two, and ſeven and three, or ſix and four, and every collection makes the number ten, and the exact middle is always the number five, and its equa-diſtant; and therefore it is called, by the Pythagorians, the number of wedlock, as alſo of juſtice, becauſe it divides the number ten in an even ſcale. There are five ſenſes in man---ſight, hearing, ſmelling, taſting, and feeling; five powers in the ſoul---vegetative, ſenſitive, concupiſcible, iraſcible, and rational; five fingers on the hand; five wandering planets in the heavens, according to which there are fivefold terms in every ſign. In elements there are five kinds of mixed bodies, viz. ſtones, metals, plants, plant-animals, animals; and ſo many kinds of animals---as men, four-footed beaſts, creeping, ſwimming, and flying. And there are five kinds by which all things are made of God, viz. eſſence, the ſame, another, ſenſe, and motion. The ſwallow brings forth but five young, which ſhe feeds with equity, beginning with the eldeſt, and ſo the reſt according to their age. For in this number the father Noah found favour with God, and was preſerved in the flood of waters. In the virtue of this number, Abraham, being an hundred years old, begat a ſon of Sarah (Sarah being ninety years old, and a barren woman, and paſt child-bearing), and grew up to be a great people. Hence, in time of grace, the name of Divine Omnipotency is called upon in five letters; in time of nature, the name of God was called upon with three letters שדי Sadai; in time of the law, the ineffable name of God was expreſſed with four letters יהוה, inſtead of which the Hebrews expreſs אדני Adonai; in time of grace, the ineffable name

name of God was written with five letters יהשוה Jheſu, which is called upon with no leſs myſtery than that of three letters יש.

THE SCALE OF THE NUMBER FIVE.

The Names of God with five letters. The Name of Chriſt with five letters,		אליוה אלדים יתשדו	Eloim, Elohi, Jheſu,			In the exemplary world.
Five intelligible ſubſtances,	Spirits of the firſt hierarchy, called Gods, or the ſons of God,	Spirits of the ſecond hierarchy, called Intelligences,	Spirits of the third hierarchy, called Angels which are ſent,	Souls of celeſtial bodies,	Heroes and bleſſed ſouls.	In the intellectual world.
Five wandering ſtars,* lords of the terms,	Saturn,	Jupiter,	Mars,	Venus,	Mercury.	In the celeſtial world.
Five kinds of corruptible things,	Water,	Air,	Fire,	Earth,	A mixed body.	In the elementary world.
Five kinds of mixed bodies,	Animal,	Plant,	Metal,	Stone,	Plant-animal.	
Five ſenſes,	Taſte,	Hearing,	Seeing,	Touching,	Smelling.	In the leſſer world.
Five corporeal torments,	Deadly bitterneſs,	Horrible howling,	Terrible darkneſs,	Unquenchable heat,	A piercing ſtink.	In the infernal world.

CHAP. XXI.

OF THE NUMBER SIX, AND THE SCALE.

SIX is a number of perfection, becauſe it is the moſt perfect in nature, in the whole courſe of numbers, from one to ten; and it alone is ſo perfect that in the collection of its parts, it reſults the ſame, neither wanting nor abound-

ing; for if the parts thereof, viz. the middle, third, and ſixth part, which are three, two, one, be gathered together, they perfectly fill up the whole body of ſix, which perfection all the other numbers want. Hence, by the Pythagorians, it is ſaid to be altogether to be applied to generation and marriage, and is called the ſcale of the world; for the world is made of the number ſix—neither doth it abound, nor is defective: hence that is, becauſe the world was finiſhed by God the ſixth day; for the ſixth day God ſaw all things which he had made, and they were * *very good;* therefore the heaven, and the earth, and all the hoſt thereof, were finiſhed. It is alſo called the number of man, becauſe the ſixth day † man was created. And it is alſo the number of our redemption; for on the ſixth day Chriſt ſuffered for our redemption: whence there is a great affinity between the number ſix and the croſs, labour, and ſervitude. Hence it is commanded in the law, that in ſix days the manna is to be gathered, and work to be done. Six years the ground was to be ſown; and that the Hebrew ſervant was to ſerve his maſter ſix years. Six days the glory of the Lord appeared upon Mount Sinai, covering it with a cloud. The Cherubims had ſix wings. Six circles in the firmament: Artic, Antartic, two Tropics, Equinoctial, and Ecliptical. Six wandering planets: Saturn, Jupiter, Mars, Venus, Mercury, the Moon, running through the latitude of the Zodiac on both ſides the Ecliptic. There are ſix ſubſtantial qualities in the elements, viz. ſharpneſs, thinneſs, motion; and the contrary to theſe—dulneſs, thickneſs, and reſt. There are ſix differences of poſition: upwards, downwards, before, behind, on the right ſide, and on the left ſide. There are ſix natural offices, without which nothing can be, viz. magnitude, colour, figure, interval, ſtanding, motion. Alſo, a ſolid figure of any four-ſquare thing hath ſix ſuperfices. There are ſix tones of all harmony, viz. five tones, and two half tones which make one tone, which is the ſixth.

* The ſixth day, the Eternal Wiſdom pronounced all things created by his divine hand to be "*very good.*"

† Hence aroſe the myſtery of the number of the beaſt, ſix hundred three ſcore and ſix, being the number of a man—DCLXVI.

SCALE

THE SCALE OF THE NUMBER SIX.

In the Exemplary World,	אל גבור־אלוהים						Names of ſix letters.
In the Intelligible World,	Seraphim,	Cherubim,	Thrones,	Domina-tions,	Powers,	Virtues;	Six orders of Angels, which are not ſent to inferiors.
In the Celeſtial World.	Saturn,	Jupiter,	Mars,	Venus,	Mercury,	The Moon;	Six planets wandering through the latitude of the Zodiac from the Ecliptic.
In the Elemental World,	Reſt,	Thinneſs,	Sharpneſs,	Dulneſs,	Thickneſs,	Motion;	Six ſubſtantial qualities of the elements.
In the Leſſer World,	The Intellect,	Memory,	Senſe,	Motion,	Life,	Eſſence;	Six degrees of the mind.
In the Infernal World,	Acteus,	Megaleſius,	Ormenus,	Lycus,	Nicon,	Mimon;	Six Devils, the authors of all calamities.

CHAP XXII.

OF THE NUMBER SEVEN, AND THE SCALE.

THE number Seven is of various and manifold power; for it conſiſts of one and ſix, or of two and five, or of three and four; and it hath a unity, as it were the coupling together of two threes: whence if we conſider the ſeveral parts thereof, and the joining together of them, without doubt we ſhall confeſs that it is, as well by the joining together of the parts thereof as by its fulneſs apart, moſt full of all majeſty. And the Pythagorians call it the *vehiculum* of man's life, which it doth not receive from its parts ſo, as it perfects by its proper

proper right of its whole---for it contains body and ſoul; for the body conſiſts of four elements, and is endowed with four qualities: alſo, the number three reſpects the ſoul, by reaſon of its threefold power, viz. rational, iraſcible, and concupiſcible. The number ſeven, therefore, becauſe it conſiſts of three and four, joins the ſoul to the body; and the virtue of this number relates to the generation of men, and it cauſes man to be received, formed, brought forth, nouriſhed, live, and indeed altogether to ſubſiſt: for when the genital ſeed is received in the womb of the woman, if it remains there ſeven hours after the effuſion of it, it is certain that it will abide there for good; then the firſt ſeven days it is coagulated, and is fit to receive the ſhape of a man; then it produces mature infants, which are called infants of the ſeventh month, *i. e.* becauſe they are born the ſeventh month; after the birth, the ſeventh hour tries whether it will live or no---for that which will bear the breath of the air after that hour, is conceived will live; after ſeven days, it caſts off the relics of the navel; after twice ſeven days, its ſight begins to move after the light; in the third ſeventh, it turns its eyes and whole face freely; after ſeven months, it breeds teeth; after the ſecond ſeventh month, it ſits without fear of falling; after the third ſeventh month, it begins to ſpeak; after the fourth ſeventh month, it ſtands ſtrongly and walks; after the fifth ſeventh month, it begins to refrain ſucking its nurſe; after ſeven years, its firſt teeth fall, and new are bred, fitter for harder meat, and its ſpeech is perfected; after the ſecond ſeventh year, boys wax ripe, and then it is a beginning of generation; at the third ſeventh year, they grow to men in ſtature, and begin to be hairy, and become able and ſtrong for generation; at the fourth ſeventh year, they ceaſe to grow taller; in the fifth ſeventh year, they attain to the perfection of their ſtrength; the ſixth ſeventh year, they keep their ſtrength; the ſeventh ſeventh year, they attain to their utmoſt diſcretion and wiſdom, and the perfect age of men; but when they come to the tenth ſeventh year, where the number ſeven is taken for a complete number, then they come to the common term of life---the Prophet ſaying, our age is ſeventy years. The utmoſt height of a man's body is ſeven feet. There are, alſo, ſeven degrees in the body, which complete the dimenſion of its altitude from the bottom to the top, viz. marrow, bone, nerve, vein, artery, fleſh, and ſkin. There are ſeven, which, by the Greeks,

Greeks, are called black members: the tongue, heart, lungs, liver, ſpleen, and the two kidnies. There are, alſo, ſeven principal parts of the body: the head, breaſt, hands, feet, and the privy members. It is manifeſt, concerning breath and meat, that, without drawing of the breath, the life doth not remain above ſeven hours; and they that are ſtarved with famine, live not above ſeven days.* The veins, alſo, and arteries, as phyſicians ſay, are moved by the ſeventh number. Alſo, judgments in diſeaſes are made with greater manifeſtation upon the ſeventh day, which phyſicians call critical, *i. e.* judicial. Alſo, of ſeven portions God creates the ſoul;---the ſoul, alſo, receives the body by ſeven degrees. All difference of voices proceeds to the ſeventh degree, after which there is the ſame revolution. Again, there are ſeven modulations of the voices: ditonus, ſemiditonus, diateſſeron, diapente with a tone, diapente with a half tone, and diapaſon. There are alſo, in celeſtials, a moſt potent power of the number ſeven; for ſeeing there are four corners of the Heaven diametrically looking one towards the other, which indeed is accounted a moſt full and powerful aſpect, and conſiſts of the number ſeven; for it is made with the ſeventh ſign, and makes a croſs, the moſt powerful figure of all, of which we ſhall ſpeak in its due place;---but this you muſt not be ignorant of, that the number ſeven hath a great communion with the croſs. By the ſame radiation and number the ſolſtice is diſtant from winter, and the winter equinoctium from the ſummer, all which are done by ſeven ſigns. There are alſo ſeven circles in the Heavens, according to the longitudes of the axle-tree. There are ſeven ſtars about the Artic Pole, greater and leſſer, called Charles Wain; alſo ſeven ſtars called the Pleiades; and ſeven planets, according to thoſe ſeven days conſtituting a week. The Moon is the ſeventh of the planets, and next to us, obſerving this number more than the reſt, this number diſpenſing the motion and light thereof; for in twenty-eight days it runs round the compaſs of the whole Zodiac; which number of days, the number ſeven with its ſeven terms, viz. from one to ſeven, doth make and fill up as much as the

* There have been ſome exceptions to this affirmation, one of which fell under my notice of late years: Doctor Edward Spry, of Plymouth Dock, Philoſopher, Cabaliſt, and Phyſician, lived upwards of two years upon a gooſeberry a day in ſummer, and an oat cake and three glaſſes of white wine the reſt of the ſeaſon, per day: this gentleman was particularly abſtemious in his diet.

ſeveral

ſeveral numbers, by adding to the antecedents, and makes four times ſeven days, in which the Moon runs through and about all the longitude and latitude of the Zodiac, by meaſuring and meaſuring again: with the like ſeven days it diſpenſes its light, by changing it; for the firſt ſeven days, unto the middle as it were of the divided world, it increaſes; the ſecond ſeven days it fills its whole orb with light; the third, by decreaſing, is again contracted into a divided orb; but, after the fourth ſeven days, it is renewed with the laſt diminution of its light; and by the ſame ſeven days, it diſpoſes the increaſe and decreaſe of the ſea: for in the firſt ſeven of the increaſe of the moon, it is by little and little leſſened; in the ſecond, by degrees increaſed; but the third is like the firſt, and the fourth does the ſame as the ſecond. It is alſo applied to Saturn, which aſcending from the lower, is the ſeventh planet, which betokens reſt; to which the ſeventh day is aſcribed, which ſignifies the ſeven thouſandth, wherein, as St. John ſays, the dragon (which is the devil) and ſatan being bound, men ſhall be quiet, and lead a peaceable life. And the leprous perſon that was to be cleanſed, was ſprinkled ſeven times with the blood of a ſparrow; and Eliſha the Prophet, as it is written in the ſecond book of Kings, ſaith unto the leprous perſon---"Go, and waſh thyſelf ſeven times in Jordan, and thy fleſh ſhall be made whole, and thou ſhalt be cleanſed."---Alſo, it is a number of repentance and remiſſion. And Chriſt, with ſeven petitions, finiſhed his ſpeech of our ſatisfaction. It is called the number of liberty, becauſe the ſeventh year the Hebrew ſervant did challenge liberty for himſelf. It is alſo moſt ſuitable to divine praiſes; whence the Prophet ſaith---"Seven times a day do I praiſe thee, becauſe of thy righteous judgments."---It is moreover called the number of revenge, as ſays the Scripture---"And Cain ſhall be revenged ſevenfold."---And the Pſalmiſt ſays---"Render unto our neighbours ſevenfold into their boſom their reproach."---Hence there are ſeven wickedneſſes, as ſaith Solomon; and ſeven wickeder ſpirits taken, are read of in the Goſpel. It ſignifies, alſo, the time of the preſent circle, becauſe it is finiſhed in the ſpace of ſeven days. Alſo it is conſecrated to the Holy Ghoſt, which the Prophet Iſaiah deſcribes to be ſevenfold, according to his gift, viz. the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and ſtrength, the ſpirit of knowledge and holineſs, the ſpirit of fear of the Lord, which

which we read in Zachariah to be the *ſeven eyes of God.* There are alſo ſeven angels, ſpirits ſtanding in the preſence of God, as is read in Tobias, and in the Revelation: ſeven lamps did burn before the throne of God, and ſeven golden candleſticks, and in the middle thereof was one like unto the Son of Man, and he had in his right hand ſeven ſtars. Alſo, there were ſeven ſpirits before the throne of God, and ſeven angels ſtood before the throne, and there were given to them ſeven trumpets. And he ſaw a Lamb, having ſeven horns and ſeven eyes; and he ſaw the book ſealed with ſeven ſeals; and when the ſeventh ſeal was opened, there was made ſilence in Heaven.

Now, by all that has been ſaid, it is apparent that the number ſeven, amongſt the other numbers, may be deſervedly ſaid to be moſt full of efficacy. Moreover, the number ſeven hath great conformity with the number twelve; for as three and four make ſeven, ſo thrice four makes twelve, which are the numbers of the celeſtial planets and ſigns reſulting from the ſame root; and by the number three partaking of the Divinity, and by the number four of the nature of inferior things. There is in ſacred writ a very great obſervance of this number before all others, and many, and very great are the myſteries thereof: many we have decreed to reckon up here, repeating them out of holy writ, by which it will eaſily appear that the number ſeven doth ſignify a certain fulneſs of ſacred myſteries; for we read, in Geneſis, that the ſeventh was the day of reſt of the Lord; that Enoch, a pious holy man, was the ſeventh from Adam; and that there was another ſeventh man from Adam, a wicked man, by name Lamech, that had two wives; and that the ſin of Cain ſhould be aboliſhed the ſeventh generation, as it is written---Cain ſhall be puniſhed ſevenfold; and that he who ſhall ſlay Cain, ſhall be revenged ſevenfold; to which the maſter of the hiſtory collects that there were ſeven ſins of Cain. Alſo, of all clean beaſts ſeven, and ſeven were brought into the ark, as alſo of fowls; and after ſeven days the Lord rained upon the earth; and upon the ſeventh day the fountains of the deep were broken up, and the waters covered the earth. Alſo, Abraham gave to Abimelech ſeven ewe lambs; and Jacob ſerved ſeven years for Leah, and

ſeven more for Rachel; and ſeven days the people of Iſrael bewailed the death of Jacob. Moreover we read, in the ſame place, of ſeven kine; and ſeven years of corn; ſeven years of plenty, and ſeven years of ſcarcity. And in Exodus, the Sabbath of Sabbaths, the holy reſt to the Lord, is commanded to be on the ſeventh day; alſo, on the ſeventh day Moſes ceaſed to pray. On the ſeventh day there ſhall be a ſolemnity of the Lord; the ſeventh year the ſervant ſhall go out free; ſeven days let the calf and the lamb be with its dam; the ſeventh year, let the ground that hath been ſown ſix years be at reſt; the ſeventh day ſhall be a holy Sabbath, and a reſt; the ſeventh day, becauſe it is the Sabbath, ſhall be called holy. In Leviticus, the ſeventh day alſo ſhall be more obſerved, and be more holy; and the firſt day of the ſeventh month ſhall be a Sabbath of memorial; ſeven days ſhall the ſacrifices be offered to the Lord; ſeven days ſhall the holy days of the Lord be celebrated; ſeven days in a year everlaſtingly in the generations. In the ſeventh month you ſhall celebrate feaſts, and ſhall dwell in tabernacles ſeven days; ſeven times he ſhall ſprinkle himſelf before the Lord that hath dipped his finger in blood; he that is cleanſed from the leproſy, ſhall dip ſeven times in the blood of a ſparrow; ſeven days ſhall ſhe be waſhed with running water that is menſtruous; ſeven times he ſhall dip his finger in the blood of a bullock; ſeven times I will ſmite you for your ſins. In Deuteronomy, ſeven people poſſeſſed the Land of Promiſe. There is alſo read, a ſeventh year of remiſſion; and ſeven candles ſet up on the ſouth ſide of the candleſticks. And in Numbers it is read, that the ſons of Iſrael offered up ſeven ewe lambs without ſpot; and that ſeven days they did eat unleavened bread; and that ſin was expiated with ſeven lambs and a goat; and that the ſeventh day was celebrated, and holy; and the firſt day of the ſeventh month was obſerved, and kept holy; and the ſeventh month of the Feaſt of Tabernacles; and ſeven calves were offered on the ſeventh day; and Baalam erected ſeven altars; ſeven days Mary, the ſiſter of Aaron, went forth leprous out of the camp; ſeven days he that touched a dead carcaſs was unclean. And in Joſhua, ſeven prieſts carried the ark of the covenant before the hoſt; and ſeven days they went

went round the cities; and ſeven trumpets were carried by the ſeven prieſts; and on the ſeventh day, the ſeven prieſts ſounded the trumpets. And in the book of Judges, Abeſſa reigned in Iſrael ſeven years; Sampſon kept his nuptials ſeven days, and the ſeventh day he put forth a riddle to his wife; he was bound with ſeven green withes; ſeven locks of his head were ſhaved off; ſeven years were the children of Iſrael oppreſſed by the King of Maden. And in the books of the Kings, Elias prayed ſeven times, and at the ſeventh time beheld a little cloud; ſeven days the children of Iſrael pitched over againſt the Syrians, and in the ſeventh day of the battle were joined; ſeven years' famine was threatened to David, for the people's murmuring; and ſeven times the child ſneezed that was raiſed by Eliſha; and ſeven men were crucified together, in the days of the firſt harveſt; Naaman was made clean with ſeven waſhings, by Eliſha; the ſeventh month Goliah was ſlain. And in Heſter we read, that the King of Perſia had ſeven eunuchs. And in Tobias, ſeven men were coupled with Sarah, the daughter of Raguel. And, in Daniel, Nebuchadnezzar's furnace was heated ſeven times hotter than it was uſed to be; and ſeven lions were in the den, and the ſeventh day came Nebuchadnezzar. In the book of Job, there is mention of ſeven ſons of Job; and ſeven days and nights Job's friends ſat with him on the earth; and, in the ſame place---"In ſeven troubles no evil ſhall come near thee." In Ezra, we read of Artaxerxes's ſeven counſellors; and in the ſame place, the trumpet ſounded; the ſeventh month of the Feaſt of Tabernacles was, in Ezra's time, whilſt the children of Iſrael were in the cities; and on the firſt day of the ſeventh month, Eſdras read the law to the people. And, in the Pſalms, David praiſed the Lord ſeven times in the day; ſilver is tried ſeven times; and he renders to his neighbours ſevenfold into their boſoms. And Solomon ſaith, that Wiſdom hath hewn herſelf ſeven pillars; ſeven men that can render a reaſon; ſeven abominations which the Lord abhors; ſeven abominations in the heart of an enemy; ſeven overſeers; ſeven eyes beholding. Iſaiah numbers up ſeven gifts of the Holy Ghoſt; and ſeven women ſhall take hold on a man. And in Jeremiah, if ſhe that hath

borne ſeven, languiſhes, ſhe has given up the ghoſt. In Ezekiel, the Prophet continued ſad for ſeven days. In Zachariah, ſeven lamps, and ſeven pipes to thoſe ſeven lamps; and ſeven eyes running to and fro through the whole earth; and ſeven eyes on one ſtone; and the faſt of the ſeventh day is turned into joy. And in Micah, ſeven ſhepherds are raiſed againſt the Aſſyrians. Alſo, in the Goſpel, we read of ſeven bleſſings; and ſeven virtues, to which ſeven vices are oppoſed; ſeven petitions of the Lord's Prayer; ſeven words of Chriſt upon the croſs; ſeven words of the bleſſed Virgin Mary; ſeven loaves diſtributed by the Lord; ſeven baſkets of fragments; ſeven brothers having one wife; ſeven diſciples of the Lord who were fiſhers; ſeven water pots in Cana of Galilee; ſeven woes which the Lord threatens to hypocrites; ſeven devils caſt out of the unclean woman, and ſeven wickeder devils taken in after that which was caſt out; alſo, ſeven years Chriſt was fled into Egypt; and the ſeventh hour the fever left the governor's ſon. And in the canonical epiſtles, James deſcribes ſeven degrees of wiſdom; and Peter, ſeven degrees of virtues. And in the Acts, we reckon ſeven deacons, and ſeven diſciples choſen by the Apoſtles. Alſo, in the Revelation, there are many myſteries relating to this number; for there we read of ſeven candleſticks, ſeven ſtars, ſeven crowns, ſeven churches, ſeven ſpirits before the throne, ſeven rivers of Egypt, ſeven ſeals, ſeven marks, ſeven horns, ſeven eyes, ſeven ſpirits of God, ſeven angels with ſeven trumpets, ſeven horns of the dragon, ſeven heads of the dragon which had ſeven diadems, alſo ſeven plagues, and ſeven vials which were given to every one of the ſeven angels, ſeven heads of the ſcarlet beaſt, ſeven mountains and ſeven kings ſitting upon them, and ſeven thunders uttered their voices.

Moreover, this number hath much power; as in natural ſo in ſacred ceremonial, and alſo in other things; therefore the ſeven days are related hither; alſo the ſeven planets, the ſeven ſtars called Pleiades, the ſeven ages of the world, the ſeven changes of man, the ſeven liberal arts, and as many mechanic, and ſo many forbidden; ſeven colours, ſeven metals, ſeven holes

in

in the head of a man, ſeven pair of nerves, ſeven mountains in the city of Rome, ſeven Roman kings, ſeven civil wars, ſeven wiſe men in the time of Jeremiah, ſeven wiſe men of Greece; alſo Rome did burn ſeven days by Nero; by ſeven kings were ſlain ten thouſand martyrs: there were ſeven ſleepers; and ſeven principal churches of Rome.

THE SCALE OF

In the Original World,	Ararita,	אדאד״חא		
In the Intelligible World,	צפקא״ל Zaphiel,	צדקי״אל Zadkiel,	כמא״ל Camael,	דפא״ל Raphael,
In the Celeſtial World,	שבתא״י Saturn,	צרק Jupiter,	מאד״ים Mars,	שמש The Sun,
In the Elementary World,	The lapwing, The cuttle fiſh, The mole, Lead, The onyx,	The eagle, The dolphin, The hart, Tin, The ſaphire,	The vulture, The pike, The wolf, Iron, The diamond,	The ſwan, The ſea calf, The lion, Gold, The carbuncle,
In the Leſſer World,	The right foot, The right ear,	The head, The left ear,	The right hand, The right noſtril,	The heart, The right eye,
In the Infernal World,	Hell, ג״הבם	The gates of death, רצלטוח	The ſhadow of death, ד״עשחום	The pit of deſtruction, באד״שהת

THE NUMBER SEVEN.

Aſſer Eheie,	אשר אהיה		The name of God with ſeven letters.
האביאל Haniel,	מיבאל Michael,	נבדיאל Gabriel;	Seven angels which ſtand in the preſence of God.
כוגה Venus,	בוכב Mercury,	לבכה The Moon;	Seven planets.
The dove, Thimallus, The goat, Copper, The emerald,	The ſtork, The mullet, The ape, Quickſilver, The achates,	The owl; The ſea cat; Cat; Silver; Chryſtal;	Seven birds of the planets. Seven fiſh of the planets. Seven animals of the planets. Seven metals of the planets. Seven ſtones of the planets.
The privy members, The left noſtril,	The left hand, The mouth,	The left foot; The left eye;	Seven integral members diſtributed to the planets. Seven holes of the head diſtributed to the planets.
The Clay of death, מימוחיון	Perdition, אבון	The depth of the earth; שאול	Seven habitations of infernals, which Rabbi Joſeph of Caſtilia, the Cabaliſt, deſcribes in the garden of nuts.

CHAP. XXIII.

OF THE NUMBER EIGHT, AND THE SCALE.

THE Pythagorians call Eight the number of juſtice, and fulneſs: firſt, becauſe it is firſt of all divided into numbers equally even, viz. into four; and that diviſion is, by the ſame reaſon, made into twice two, viz. twice two twice; and by reaſon of this equality of diviſion it took to itſelf the name of juſtice. But the other received the name of fulneſs, by reaſon of the contexture of the corporeal ſolidity, ſince the firſt makes a ſolid body. Hence that cuſtom of Orpheus ſwearing by the eight deities, if at any time he would beſeech Divine juſtice, whoſe names are theſe:—Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, and the Night. There are only eight viſible ſpheres of the heavens. Alſo, by it the property of corporeal nature is ſignified, which Orpheus comprehends in eight of his ſea ſongs: this is alſo called the covenant, or circumciſion, which was commanded to be done by the Jews the eighth day.

There were alſo, in the old law, eight ornaments of the prieſt, viz. a breaſtplate, a coat, a girdle, a mitre, a robe, an ephod, a girdle of the ephod, and a golden plate. Hither belongs the number to eternity, and the end of the world, becauſe it follows the number ſeven, which is the myſtery of time. Hence, alſo, the number of bleſſedneſs, as you may ſee in Matthew. It is alſo called the number of ſafety, and conſervation; for there were ſo many ſouls of the ſons of Jeſſe, from which David was the eighth.

THE

THE SCALE OF THE NUMBER EIGHT.

The name of God with eight letters,	Eloa Vadaath אלוה ודעת		Jehova Vedaath יהוה ודעת						In the original world.
Eight rewards of the bleſſed,	Inheritance,	Incorruption,	Power,	Victory,	The viſion of God,	Grace,	A kingdom,	Joy;	In the intelligible world.
Eight viſible heavens,	The ſtarry heaven,	The heaven of Saturn,	The heaven of Jupiter,	The heaven of Mars,	The heaven of the Sun,	The heaven of Venus,	The heaven of Mercury,	The heaven of the Moon;	In the celeſtial world.
Eight particular qualities,	The dry neſs of the earth,	The coldneſs of water,	The moiſture of air,	The heat of fire,	The heat of air,	The moiſture of water,	The dryneſs of fire,	The coldneſs of earth;	In the elementary world.
Eight kinds of bleſſed men,	The peace makers,	They that hunger and thirſt after righteouſneſs,	The meek,	They which are perſecuted for righteouſneſs ſake,	Pure in heart,	Merciful,	Poor in ſpirit,	Mourners;	In the leſſer world.
Eight puniſhments of the damned.	Priſon,	Death,	Judgment,	The wrath of God,	Darkneſs,	Indignation,	Tribulation,	Anguiſh;	In the infernal world.

CHAP. XXIV.

OF THE NUMBER NINE, AND THE SCALE.

THERE are nine orders of bleſſed angels, viz. Seraphim, Cherubim, Thrones, Dominations, Powers, Virtues, Principalities, Archangels, and Angels, which Ezekiel figures out by nine ſtones, which are the ſapphire, emerald, carbuncle, beryl, onyx, chryſolite, jaſper, topaz, and ſardis. This number hath alſo a great and occult myſtery of the croſs; for the ninth hour our Lord Jeſus Chriſt breathed out his ſpirit. The aſtrologers alſo take notice of the number nine in the ages of men, no otherwiſe than they do of ſeven, which they call climacterical years, which are eminent for ſome remarkable change. Yet ſometimes it ſignifies imperfectneſs and incompleteneſs, becauſe it does not attain to the perfection of the number ten, but is leſs by one, without which it is deficient, as Auſtin interprets it of the ten lepers. Neither is the longitude of nine cubits of Og, King of Baſan, who is a type of the devil without a myſtery.

THE

THE SCALE OF THE NUMBER NINE.

The name of God with nine letters,	Jehovah Sabboath, יהוה צבאות			Jehovah Zidkenu, יהוהצדקנו			Elohim Gibor, אלוהים גיפור			In the original world.
Nine quires of angels,	Seraphim,	Cherubim,	Thrones,	Dominations,	Powers	Virtues,	Principalities,	Archangels,	Angels;	In the intelligible world.
Nine angels ruling the heavens,	Meratron,	Ophaniel,	Zaphkiel,	Zadkiel,	Camael	Raphael,	Haniel,	Michael,	Gabriel;	
Nine moveable ſpheres,	The primum mobile,	The ſtarry heaven,	The ſphere of Saturn,	The ſphere of Jupiter,	The ſphere of Mars,	The ſphere of the Sun,	The ſphere of Venus,	The ſphere of Mercury,	The ſphere of the Moon;	In the celeſtial world.
Nine ſtones repreſenting the nine quires of angels,	Saphire	Emerald,	Carbuncle,	Beryl,	Onyx,	Chryſolite,	Jaſper,	Topaz,	Sardis;	In the elementary world.
Nine ſenſes, inward and outward together,	Memory,	Cogitative,	Imaginative,	Common ſenſe,	Hearing,	Seeing,	Smelling,	Taſting,	Touching;	In the leſſer world.
Nine orders of devils,	Falſe Spirits,	Spirits of lying,	Veſſels of iniquity,	Avengers of wickedneſs,	Jugglers,	Airy Powers	Furies ſowing miſchief,	Sifters or triers,	Tempters, or enſnarers;	In the infernal world.

CHAP. XXV.

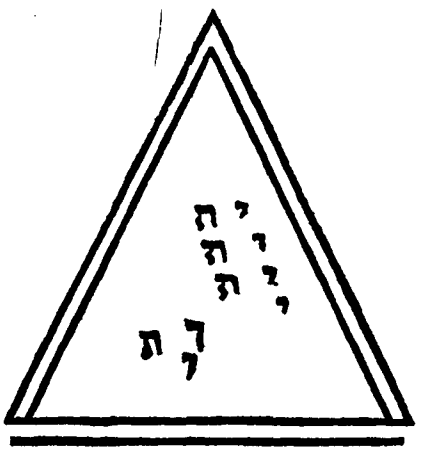
OF THE NUMBER TEN, AND THE SCALE.

THE number Ten is called every number, or an univerſal number, complete, ſignifying the full courſe of life; for beyond that we cannot number but by replication; and it either implies all numbers within itſelf, or explains them by itſelf, and its own, by multiplying them; wherefore it is accounted to be of manifold religion and power, and is applied to the purging of ſouls. Hence the antients called ceremonies Denary, becauſe they were to be expiated and to offer ſacrifices, and were to abſtain from ſome certain things for ten days.

There are ten ſanguine parts of man: the menſtrues, the ſperm, the plaſonatic ſpirit, the maſs, the humours, the organical body, the vegetative part, the ſenſitive part, reaſon, and the mind. There are, alſo, ten ſimple integral parts conſtituting man: the bone, cartilage, nerve, fibre, ligament, artery, vein, membrane, fleſh, and ſkin. There are, alſo, ten parts of which a man conſiſts intrinſically: the ſpirit, the brain, the lungs, the heart, the liver, the gall, the ſpleen, the kidnies, the teſticles, and the matrix. There are ten curtains in the temple, ten ſtrings in the pſaltery, ten muſical inſtruments with which the pſalms were ſung, the names whereof were---*neza*, on which their odes were ſung; *nablum*, the ſame as organs; *mizmor*, on which the Pſalms; *ſir*, on which the Canticles; *tehila*, on which orations; *beracha*, on which benedictions; *halel*, on which praiſes; *hodaia*, on which thanks; *aſre*, on which the felicity of any one; *hallelujah*, on which the praiſes of God only, and contemplations. There were alſo ten ſingers of pſalms, viz. *Adam*, *Abraham*, *Melchiſedeck*, *Moſes*, *Aſaph*, *David*, *Solomon*, and *the three ſons of Chora*. There are, alſo, ten commandments. And the tenth day after the aſcenſion of Chriſt, the Holy Ghoſt came down. Laſtly, this is the number, in which Jacob, wreſtling with the Angel all night, overcame, and, at the riſing of the ſun, was bleſſed, and called by the name of Iſrael. In this number, Joſhua overcame thirty-one kings; and David overcame Goliah and the Philiſtines; and Daniel eſcaped the danger of the lions. This number is alſo circular, as unity; becauſe, being heaped together, returns into a unity, from whence it had its beginning; and it is the end and perfection of all numbers, and the begin-

beginning of tens. As the number ten flows back into a unity, from whence it proceeded, ſo every thing that is flowing is returned back to that from which it had the beginning of its flux: ſo water returns to the ſea, from whence it had its beginning; the body returns to the earth, from whence it was taken; time returns into eternity, from whence it flowed; the ſpirit ſhall return to God, who gave it; and, laſtly, every creature returns to nothing, from whence it was created.* Neither is it ſupported but by the word of God, in whom all things are hid, and all things with the number ten, and by the number ten, make a round, as Proclus ſays, taking their beginning from God, and ending in him. God, therefore (that firſt unity, or one thing), before he communicated himſelf to inferiors, diffuſed himſelf firſt into the firſt of numbers, viz. the number three; then into the number ten, as into ten ideas and meaſures of making all numbers and all things, which the Hebrews call ten attributes, and account ten divine names; from which cauſe there cannot be a further number. Hence all tens have ſome divine thing in them, and in the law are required as his own, together with the firſt fruits, as the original of all things and beginning of numbers, and every tenth is as the end given to him, who is the beginning and end of all things.

SCALE OF THE NUMBER TEN.



* At the laſt, the elements give up what they have ever received; the ſea gives up her dead, the fire gives up its fuel; the earth gives up the ſeminal virtue, &c.; and the air gives up whatever voice, ſound, or impreſſion it has received, ſo that not an oath, lie, or ſecret blaſphemy, but what will appear as clear as noon-day light at the great day of God.

THE

THE SCALE OF

In the original,	יהוה יהוה The name of Jehovah of ten letters collected,			יאו הא The name of Jehovah of ten letters,	
	אהיה Eheie, כתר Kether,	ויהוה Jod Jehovah, הכמה Hochmah,	יהואלהים Jehovah Elohim, בינה Binah,	אל El, הכד Hefed,	אלהימגיבר Elohim Gibor, גבורה Geburah,
In the intelligible world,	Seraphim, Hajothhakados, Merattron,	Cherubim, Orphanim, Jophiel,	Thrones, Aralim, Zaphkiel,	Dominations, Hafmallim, Zadkiel,	Powers, Seraphim, Camael,
In the celeſtial world,	Reſchith hagallalim, the primum mobile,	Maſloth, the ſphere of the Zodiac,	Sabbathi, the ſphere of Saturn,	Zedeck, the ſphere of Jupiter,	Madim, the ſphere of Mars,
In the elementary world,	A dove,	A lizard,	A dragon,	An eagle,	A horſe,
In the leſſer world,	Spirit,	Brain,	Spleen,	Liver,	Gall,
In the infernal world,	Falſe gods,	Lying ſpirits,	Veſſels of iniquity,	Revengers of wickedneſs,	Jugglers,

THE NUMBER TEN.

יוד הא Extended,		אלהימצבאות The name Elohim Sabaoth;			The name of God with ten letters.
אליה Eloha, תפארת Tiphereth,	יהוהצבאות Jehovah Sabaoth, נצח Nezah,	אלהימצבאות Elohim Saboath, הוד Hod,	שדי Sadai, יסוד Jesod,	אדני Adonai melech; מלכות Malchuth;	Ten names of God. Ten Sephiroth.
Virtues,	Principalities,	Archangels,	Angels,	Bleſſed ſouls;	Ten orders of the bleſſed, according to Dionyſius.
Malachim,	Elohim,	Ben Elohim,	Cherubim,	Iſſim;	Ten orders of the bleſſed, according to the traditions of men.
Raphael,	Haniel,	Michael,	Gabriel,	The ſoul of Meſſiah;	Ten angels ruling.
Schemes, the ſphere of the Sun,	Noga, the ſphere of Venus,	Cochab, the ſphere of Mercury,	Levanah, the ſphere of the Moon,	Holom Jeſodoth, the ſphere of the elements;	Ten ſpheres of the world.
Lion,	Man,	The fox,	Bull,	Lamb;	Ten animals conſecrated to the gods.
Heart,	Kidnies,	Lungs,	Genitals,	Matrix;	Ten parts intrinſical of man.
Airy powers,	Furies, the ſeminaries of evil,	Sifters, or triers,	Tempters, or enſnarers,	Wicked ſouls bearing rule;	Ten orders of the damned.

CHAP.

CHAP. XXVI.

OF THE NUMBERS ELEVEN AND TWELVE, WITH THE CABALISTICAL SCALE.

THE number Eleven, as it exceeds number ten, which is the number of the commandments, ſo it falls ſhort of the number Twelve, which is of grace and perfection; therefore it is called the number of ſins, and the penitent. Now the number twelve is divine, and that whereby the celeſtials are meaſured;* it is, alſo, the number of ſigns in the Zodiac, over which there are twelve

* The uſe of theſe Scales, in the compoſition of Taliſmans, Seals, Rings, &c., muſt be obvious to every ſtudent upon inſpection, and are indiſpenſably neceſſary to the producing of any effect whatever that the artiſt may propoſe to himſelf; for, as we have before obſerved, all things were formed according to the proportion of numbers, this ſeeming to be the principal pattern in the mind of the Creator; therefore, when at any time we ſet about any work or experiment in Celeſtial Magic, we are to have eſpecial regard to the rule of numbers and proportions. For example, if we would obtain the celeſtial influence of any ſtar, we are, firſt of all, to obſerve at what time that ſtar is powerful in the heavens, I mean in good aſpect with the benefices, and ruling in the day and hour appropriated to the planet, and in fortunate places of the figure; then we are to obſerve what divine names are ruling the intelligences, or ſpirits, to which the ſaid planets are ſubject with their characters (which you may ſee at large in the Magical Tables of Numbers); then, by referring to the above Tables of the Scales, we may ſee, by inſpection, to what numbers are attributed divine names, and, under them, the orders of the intelligences—the heavenly ſpheres—elements and their properties—animals, metals, and ſtones—powers of the ſoul—ſenſes of man—virtues—the princes of the evil ſpirits—places of puniſhment—degrees of the damned ſouls—degrees of torments hereafter—and every thing that is either in heaven, or earth, or hell;—all our ſenſes, motions, qualities, virtues, words, or works, are ſubmitted to the proportions of numbers, as you may ſee fully exemplified in the different Scales of the Numbers; and all things that are knowable are demonſtrable by them, and are attributed to them; therefore great is the knowledge and wiſdom to be derived from numbers. Therefore the artiſt muſt be well acquainted with their virtues and properties—by them there is a way open for the knowing and underſtanding of all things; therefore let him diligently contemplate theſe Scales, and likewiſe what we have ſet down in our fourteenth and fifteenth Chapters preceding the Scales, where we have, upon good authority, explained ſufficiently the extent and force of formal numbers, which ought to be well underſtood and attentively conſidered, as the ground and foundation of all our operations in this ſcience, without which we are defrauded of the deſired effect: therefore whenever we intend to ſet about any experiment, whether it be an image, or ring, or tablet, or mirror, or amulet, or any other inſtrument, we are to note firſt the ſite, order, number, and government of the intelligence and his planet, his meaſure of time, revolution in the heavens, &c.; likewiſe we are to engrave or write upon it its number, intelligence, or ſpirit, either for a good or bad effect, with the ſuitable characters and tables; likewiſe the effect deſired, with the divine names congruent thereto; ſo that our operations may be ſtrong, powerful, and ſuitable to the conſtellation and ſtar, both in time, number, and proportion; with a due and attentive obſervation of all that we have written concerning

twelve angels as chief, ſupported by the irrigation of the great name of God. In twelve years, alſo, Jupiter perfects his courſe; and the Moon daily runs through twelve degrees. There are, alſo, twelve chief joints in the body of man, viz. in hands, elbows, ſhoulders, thighs, knees, and vertebræ of the feet. There is, alſo, a great power of the number twelve in divine myſteries. God choſe twelve families of Iſrael, and ſet over them twelve princes; ſo many ſtones were placed in the midſt of Jordan; and God commanded that ſo many ſhould be ſet on the breaſt of the prieſt. Twelve lions did bear the brazen ſea that was made by Solomon; there were ſo many fountains in Helim; and ſo many Apoſtles of Chriſt ſet over the twelve tribes; and twelve thouſand people were ſet apart and choſen.

cerning this, without which all our operations could never be brought to have the effect deſired; and we are to mind that whenever ſuch an inſtrument is perfected, that it is the more powerful when the planet or conſtellation (under which it was conſtructed) is ruling and potent in the Heavens; for at that time, whatever we deſire to bring to perfection by the ſaid Taliſman, as a medium and inſtrument, ſhall by no means be prevented or hindered. Therefore take this as a general rule, that all magical inſtruments whatſoever have no power in themſelves, further than as they are formed under the influences, and according to the times and numbers of their proper ſtars and conſtellations; hence is derived the title we give this Book, viz. the *Conſtellatory Art*, or *Taliſmanic Magic*. Thoſe who would further conſider the power, virtue, extent, and harmony of numbers, let them read Pythagoras, Plato, Averroena, Averroës, &c. who all agree in the virtues lying hid in numbers; and without the knowledge of which, no man can be a true philoſopher.

THE SCALE OF

The names of God with twelve letters,			הוא Holy,	ברוך Bleſſed,	דקדש He,	
The great name returned back into twelve banners,	יהוה	יהוו	יוהה	הוהי	הויה	הההי
Twelve orders of bleſſed ſpirits,	Seraphim,	Cherubim,	Thrones,	Dominations,	Powers,	Virtues,
Twelve angels ruling over the twelve ſigns,	Malchidial,	Aſmodel,	Ambriel,	Muriel,	Verchiel,	Hamaliel,
Twelve tribes,	Dan,	Ruben,	Judah,	Manaſſeh,	Aſher,	Simeon,
Twelve prophets,	Malachi,	Haggai,	Zachariah,	Amos,	Hoſea,	Micha,
Twelve apoſtles,	Matthias,	Thaddeus,	Simon,	John,	Peter,	Andrew,
Twelve ſigns of the Zodiac,	Aries,	Taurus,	Gemini,	Cancer,	Leo,	Virgo,
Twelve months	March,	April,	May,	June,	July,	Auguſt,
Twelve plants,	Sang,	Upright vervain,	Bending vervain,	Comfrey,	Ladies' ſeal,	Calamint,
Twelve ſtones,	Sardonius,	A cornelian,	Topaz,	Calcedony,	Jaſper,	Emerald,
Twelve principal members,	Head,	Neck,	Arms,	Breaſt,	Heart,	Belly,
Twelve degrees of the damned, and of devils.	Falſe gods,	Lying ſpirits,	Veſſels of iniquity,	Revengers of wickedneſs,	Jugglers,	Airy powers,

THE NUMBER TWELVE.

		אבבזורותהקרש Father, Son, Holy Ghoſt.				In the original world.
והדי	יוהה	יהיה	היהו	דיוה	ההוי	
Principalities,	Archangels,	Angels,	Innocents,	Martyrs,	Confeſſors.	In the intelligible world.
Zuriel,	Barbiel,	Adnachiel,	Hanael,	Gabriel,	Barchiel.	
Iſſachar,	Benjamin,	Naphthalin,	Gad,	Zabulon,	Ephraim.	
Jonah,	Obadiah,	Zephaniah,	Nahum,	Habakkuk,	Joel.	
Bartholomew,	Philip,	James the elder,	Thomas,	Matthew,	James the younger.	
Libra,	Scorpius,	Sagittarius,	Capricorn,	Aquarius,	Piſces.	In the celeſtial world.
September,	October,	November,	December,	January,	February.	In the elemental world.
Scorpion graſs,	Mugwort,	Pimpernel,	Dock,	Dragonwort,	Ariſtolochy.	
Beryl,	Amethyſt,	Hyacinth,	Chryſophraſus,	Chryſtal,	Sapphire.	
Kidnies,	Genitals,	Hams,	Knees,	Legs,	Feet.	In the elementary world.
Furies, the ſowers of evil,	Sifters, or triers,	Tempters, or enſnarers,	Witches,	Apoſtates,	Infidels.	In the infernal world.

CHAP. XXVII.

OF THE NOTES OF THE HEBREWS AND CHALDEANS, AND OTHER NOTES OF MAGICIANS.

THE Hebrew characters have marks of numbers attributed to them far more excellent than any other language, ſince the greateſt myſteries lie in the Hebrew letters, as is handled concerning theſe in that part of Cabala which we call Notariacon. Now the principal Hebrew letters are in number twenty-two, whereof five have various other certain figures in the end of a word, which, therefore, they call the five ending letters, which, being added to them aforeſaid, make twenty-ſeven; which being then divided into three degrees, ſignify units, which are in the firſt degree---tens, which are in the ſecond---and hundreds, which are in the third degree. Now every one, if they are marked with a great character, ſignifies ſo many thouſands, as here----

3000	2000	1000
ג	ב	א

The claſſes of the Hebrew numbers are theſe which follow :----

9	8	7	6	5	4	3	2	1
ט	ח	ז	ו	ה	ד	ג	ב	א
90	80	70	60	50	40	30	20	10
צ	פ	ע	ס	נ	מ	ל	כ	י
900	800	700	600	500	400	300	200	100
ץ	ף	ן	ם	ך	ת	ש	ר	ק

Sometimes the final letters are not uſed, but we write thus :---

1000	900	800	700	600	500
א	קתת	תת	שת	רת	קת

And by thoſe ſimple figures, and by the joining them together, they deſcribe all other compound numbers: as eleven, twelve, an hundred and ten, an hundred

hundred and eleven, by adding to the number ten thoſe which are units; and in the like manner to the reſt, after their manner; yet we deſcribe the fifteenth number not by ten and five, but by nine and ſix, viz. טו; and that out of honour to the Divine name יה, which ſignifies fifteen, leſt that ſacred name ſhould be abuſed to profane things. Likewiſe the Egyptians, Æthiopians, Chaldeans, and Arabians, have their marks of numbers, which ſerve for the making of magical characters; but the Chaldeans mark their numbers with the letters of their alphabet, after the manner of the Hebrews. I found, in a very antient book of Magic, ſome very elegant characters, which I have figured in the following manner:----

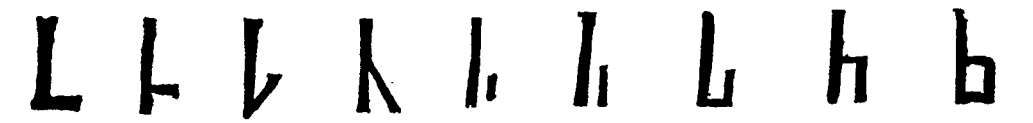
1 2 3 4 5 6 7 8 9

Now of theſe characters, turned towards the left hand, are made tens.

10 20 30 40 50 60 70 80 90

And thoſe marks being downwards, to the right hand, make hundreds; to the left, thouſands, viz.

100 200 300 400 500 600 700 800 900



1000 2000 3000 4000 5000 6000 7000 8000 9000

And

And by the compoſition and mixture of theſe characters, other compound numbers are moſt elegantly made, as you may perceive by theſe few :---

1510

1511

1471

1486

2421

1801

CHAP. XXVIII.

THE MAGIC TABLES OF THE PLANETS---THEIR FORM AND VIRTUE---WHAT DIVINE NAMES, INTELLIGENCES, AND SPIRITS, ARE SET OVER THEM.

THERE are certain magic tables of numbers diſtributed to the ſeven planets, which they call the ſacred tables of the planets; becauſe, being rightly formed, they are endued with many great virtues of the heavens, inſomuch that they repreſent the divine order of the celeſtial numbers, impreſſed upon them by the *ideas* of the divine mind, by means of the ſoul of the world, and the ſweet harmony of thoſe celeſtial rays; ſignifying, according to proportion, ſuperceleſtial intelligences, which can no other way be expreſſed than by the marks of numbers, letters, and characters; for *material* numbers and figures can do nothing in the myſteries of hidden things, but repreſentatively by *formal* numbers and figures, as they are governed and informed by intelligences and divine enumerations, which unite the extremes of the matter and ſpirit to the will of the elevated ſoul, receiving (through great affection, by the celeſtial power of the operator) a virtue and power from God, applied through the ſoul of the univerſe; and the obſervation of celeſtial conſtellations

to

The Magic Tables Seals & Characters of the Planets their Intelligences & Spirits.

The Table of Saturn in his Compass

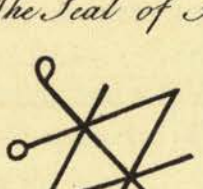
4	9	2
3	5	7
8	1	6

♄

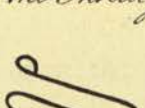
The same Table in Hebrew

ר	ט	ב
נ	ה	ז
ח	א	י

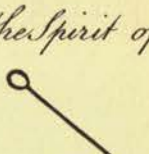
The Seal of Saturn



Of the Intelligence of ♄



Of the Spirit of ♄



The Table of Jupiter

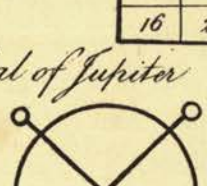
4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

♃

In Hebrew

ר	יל	שז	א
ט	ו	ז	יכ
ה	יא	י	ח
יו	כ	נ	יג

The Seal of Jupiter



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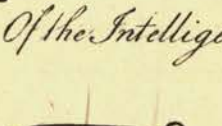
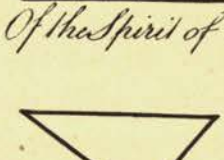


Of the Spirit of ♃



The Table of Mars

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

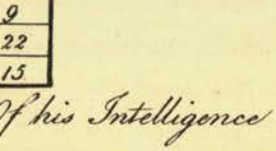
♂

In Hebrew

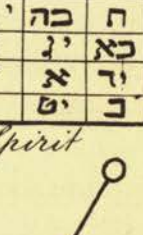
אי	כה	ז	ם	ג
ר	יב	בה	ח	יו
יז	ח	יג	בא	ט
י	יח	א	יד	כם
כג	י	ט	ב	יה

The Seal of Mars

Of his Intelligence



Of his Spirit



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to a *matter* fit for a form, the mediums being diſpoſed by the ſkill and induſtry of the magician.

But now we will haſten to explain each particular table.* The firſt table is aſſigned to the planet Saturn, and conſiſts of a ſquare of three, containing the particular numbers of nine, and in every line three every way, and through each diameter making fifteen---the whole ſum of numbers forty-five ; over this are ſet ſuch divine names as fill up the numbers with an intelligence, to what is good, and a ſpirit to bad ; and out of the ſame numbers are drawn the ſeal and character of Saturn, and of the ſpirits thereof, ſuch as is beneath aſcribed to the table.

Now this table being with a fortunate Saturn, engraven on a plate of lead, helps child-birth ; and to make any man ſafe or powerful ; and to cauſe ſucceſs of petitions with princes and powers ; but if it be done, Saturn being unfortunate, it hinders buildings, planting, and the like, and caſts a man from honours and dignities, cauſes diſcord, quarrelling, and diſperſes an army.

The ſecond is the table of Jupiter, which conſiſts of a ſquare drawn into itſelf ; it contains ſixteen particular numbers, and in every line and diameter four, making thirty-four ; the ſum of all is one hundred and thirty-ſix. There are over it divine names, with an intelligence to that which is good, and a ſpirit to bad ; and out of it is drawn the character of Jupiter and the ſpirits thereof ; if this is engraven on a plate of ſilver, with Jupiter being powerful and ruling in the heavens, it conduces to gain riches and favour, love, peace, and concord, and to appeaſe enemies, and to confirm honours, dignities, and counſels ; and diſſolves enchantments if engraven on a coral.

The third table belongs to Mars, which is made of a ſquare of five, containing twenty-five numbers, and of theſe, in every ſide and diameter, five, which makes ſixty-five, and the ſum of all is three hundred and twenty-five ; and there are over it divine names with an intelligence to good, and a ſpirit to evil, and out of it is drawn the characters of Mars and of his ſpirits. Theſe, with *Mars* fortunate, being engraven on an iron plate, or ſword, makes

* For the figure of the Tables, Seals, Characters, &c. of the ſeven Planets, ſee the following Plates.

a man

a man potent in war and judgment, and petitions, and terrible to his enemies, and victorious over them; and if engraven upon the ſtone correola, it ſtops blood, and the menſtrues; but if it be engraven, with *Mars* being unfortunate, on a plate of red braſs, it prevents and hinders buildings---it caſts down the powerful from dignities, honours, and riches---cauſes diſcord and hatred amongſt men and beaſts---drives away bees, pigeons, and fiſh---and hinders mills from working, *i. e.* binds them;---it likewiſe renders hunters and fighters unfortunate---cauſes barrenneſs in men and women---and ſtrikes a terror into our enemies, and compels them to ſubmit.

The fourth table is of the *Sun*, and is made of a ſquare of ſix, and contains thirty-ſix particular numbers, whereof ſix in every ſide and diameter produce one hundred and eleven, and the ſum of all is ſix hundred and ſixty-ſix; there are over it divine names, with an intelligence to what is good, and a ſpirit to what is evil, and out of it is drawn the character of the Sun and of his ſpirits. This being engraven on a plate of pure gold, Sol being fortunate, renders him that wears it renowned, amiable, acceptable, potent in all his works, and equals him to a king, elevating his fortunes, and enabling him to do whatever he will. But with an unfortunate Sun, it makes one a tyrant, proud, ambitious, inſatiable, and finally to come to an ill ending.

The fifth table is of Venus; conſiſting of a ſquare of ſeven, drawn into itſelf, viz. of forty-nine numbers, whereof ſeven on each ſide and diameter make one hundred and ſeventy-five, and the ſum of all is one thouſand two hundred and twenty-five; there are, likewiſe, over it divine names, with an intelligence to good, and a ſpirit to evil; and there is drawn out of it the character of Venus, and her ſpirits. This being engraven on a plate of ſilver, Venus being fortunate, promotes concord, ends ſtrife, procures the love of women, helps conception, is good againſt barrenneſs, gives ability for generation, diſſolves enchantments, cauſes peace between man and woman, and makes all kinds of animals fruitful, and likewiſe cattle; and being put into a dove or pigeon houſe, cauſes an increaſe; it likewiſe drives away melancholy diſtempers, and cauſes joyfulneſs; and this being carried about travellers, makes

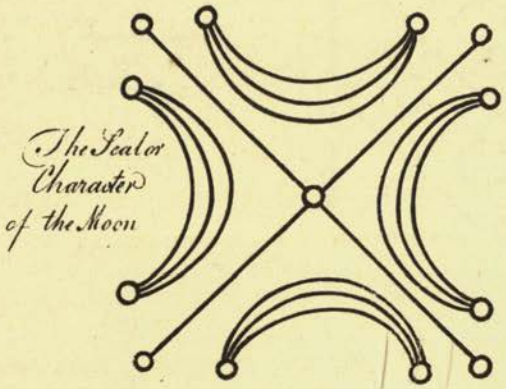
The Magic Tables Seals & Characters of the Planets their Intelligences & Spirits

The Table of the Moon in her Compass

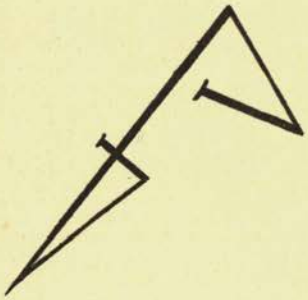
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Table of the ☽ in Hebrew Notes

ל ז	ש ה	כ פ	ע	כ א	ס ב	י ג	מ ה	ה
ו	ר ח	ע ט	ל	ע א	כ ך	ס ג	י ד	מ ו
מ ן	ז	ר ט	פ	ל א	ע ב	כ נ	נ ה	י ה
י ד	ם ה	ה	פ	פ א	ר ב	ס ר	כ ר	נ ו
נ ן	י ן	מ ט	ט	צ א	ע ג	ל ג	ס ח	כ ה
כ ו	נ ה	י ח	נ	א	מ ך	ע ד	ל ד	ס ו
ס ז	ן כ	ן ט	י	נ א	ב	מ ג	ע ח	ל ה
ע ו	ף ה	י ט	ם	י א	נ ב	ג	מ ר	ע ו
מ ה	ץ ח	כ ט	ל	ס א	י ם	נ ג	ר	ה



The Seal or Character of the Moon



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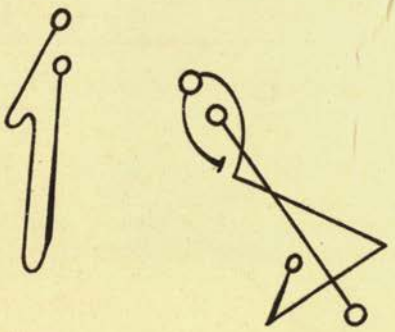

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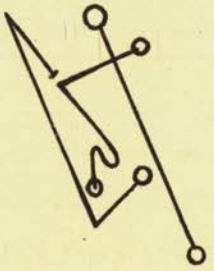
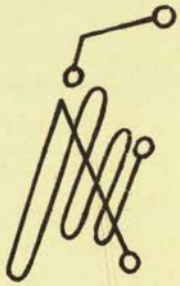




of the Intelligence of the Intelligences of the Moon

F. Barrett Del. Pub. by Lackington & Allen R. Griffith

The Magick Tables, Seals & Characters, of the Planets, their Intelligences & Spirits

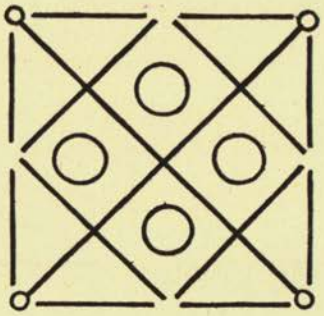
The Table of Mercury in his Compass.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	48	19	18	45
32	34	38	29	25	35	39	28
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

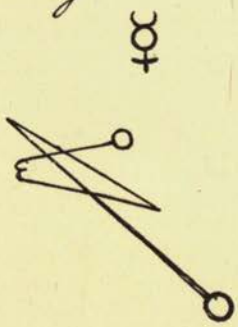
The same in Hebrew

ח	נח	נט	ה	ד	סב	סג	א
מט	יה	יד	נב	נג	יא	י	נו
מא	כג	כב	מד	מה	יט	יח	מה
לב	לד	לח	כט	כה	לח	לט	כה
ט	כז	כז	לז	לו	ל	לא	לג
יז	מז	מה	כ	כא	מג	מב	כד
ט	נה	נד	יב	יג	נא	נ	יו
סר	ב	ג	סא	ס	ו	ז	נז

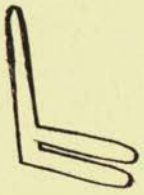
The Seal or Character of Mercury



The Character of the Intelligence of Mercury



The Character of the Spirit of Mercury



Designed by F. Barrett 1801.

Pub. by Lackington Allen & Co.

Engraved by

The Magic Tables Seals & Characters of the Planets their Intellegences & Spirits

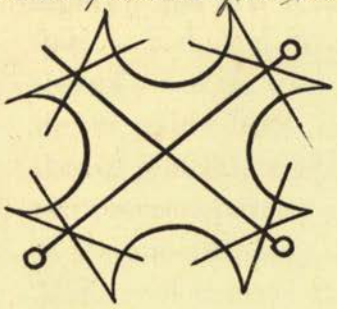
The Table of the Sun in his Compass

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

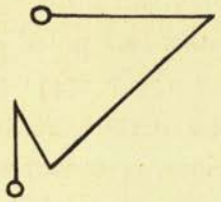
The same in Hebrew

א	הה	לר	ג	לכ	ו
ל	ח	בח	כז	יא	ז
ס	כנ	יח	יז	יד	יט
ני	יז	בא	נב	כ	יח
יכ	כו	ט	י	כט	כה
לא	ב	ד	לנ	ה	לו

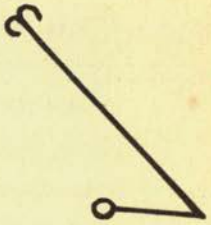
The Character of the Seal of the Sun



His Intellegence



His Spirit



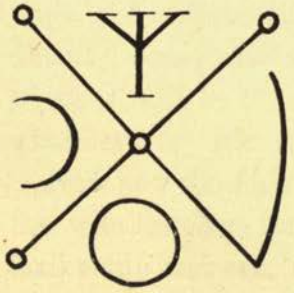
The Table of Venus in her Compass

22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	49	81	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

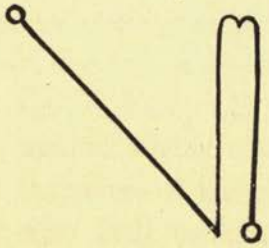
in Hebrew

כב	מז	יו	מא	י	לה	ד
ה	רג	מח	יז	מב	יא	כט
ל	ו	כר	מט	יה	לו	יב
יג	לא	ז	כה	מנ	יט	לז
ב	מר	כז	א	לב	יר	לח
מה	בז	ב	לנ	ח	לח	כא
כח	ג	לד	ט	מ	יה	מז

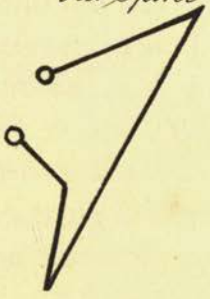
The Seal of Venus



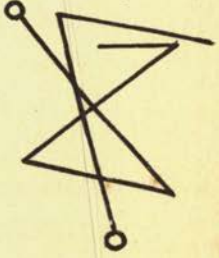
Her Intelligence



Her Spirit



Her Intelligences



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makes them fortunate. But if it be formed upon braſs, Venus being unfortunate, it acts contrary to all that has been ſaid.

The ſixth table is of Mercury, reſulting from a ſquare of eight drawn into itſelf, containing ſixty-four numbers, whereof eight on every ſide and by both diameters make two hundred and ſixty, and the ſum of all is two thouſand and eighty; and over it are ſet divine names, with an intelligence to good, with a ſpirit to bad, and from it is drawn a character of Mercury, and the ſpirits thereof; and if, with Mercury being fortunate, you engrave it upon ſilver, tin, or yellow braſs, or write it upon virgin parchment, it renders the bearer thereof grateful, acceptable, and fortunate to do what he pleaſes: it brings gain, and prevents poverty; helps the memory, underſtanding, and divination, and to the underſtanding of occult things by dreams; but with an unfortunate Mercury does every thing contrary to this.

The ſeventh and laſt table is of the Moon: it conſiſts of a ſquare of nine, having eighty-one numbers in every ſide, and diameter nine, producing three hundred and ſixty-nine; and the ſum of all is three thouſand three hundred and twenty-one. There are over it divine names, with an intelligence to what is good, and a ſpirit to evil; and from it are drawn the characters of the Moon and the ſpirits thereof. This, the Moon being fortunate, engraven on ſilver, makes the bearer amiable, pleaſant, cheerful, and honoured, removing all malice and ill-will; it cauſes ſecurity in a journey, increaſe of riches, and health of body; drives away enemies, and other evil things from what place ſoever thou ſhalt wiſh them to be expelled. But if the Moon be unfortunate, and it be engraved on a plate of lead, wherever it ſhall be buried it makes that place unfortunate, and the inhabitants thereabouts, as alſo ſhips, rivers, fountains, and mills; and it makes every man unfortunate againſt whom it ſhall be directly done, making him fly his place of abode (and even his country) where it ſhall be buried; and it hinders phyſicians and orators, and all men whatſoever in their office, againſt whom it ſhall be made.

Now how the ſeals and characters of the planets are drawn from theſe tables, the wiſe ſearcher, and he who ſhall underſtand the verifying of theſe tables, ſhall eaſily find out.

Here follow the divine names correſponding with the numbers of the planets, with the names of the intelligences and dæmons, or ſpirits, ſubject to thoſe names.

It is to be underſtood that the intelligences are the preſiding good angels that are ſet over the planets; but that the ſpirits or dæmons, with their names, ſeals, or characters, are never inſcribed upon any Taliſman, except to execute any evil effect, and that they are ſubject to the intelligences, or good ſpirits; and again, when the ſpirits and their characters are uſed, it will be more conducive to the effect to add ſome divine name appropriate to that effect which we deſire.

Names anſwering to the Numbers of Saturn.

♄

Numbers.	Divine Names.	Divine Names in Hebrew.
3	Ab	אב
9	Hod	הוד
15	Jah	יה
15	Hod	הוד
45	Jehovah extended	יהוהאואוהא
45	Agiel, the Intelligence of Saturn	אגיאל
45	Zazel, the Spirit of Saturn	זאזל

Names anſwering to the Numbers of Jupiter.

♃

4	Aba	אבא
16		האה
16		אהי
34	El Ab	אלאב
136	Johphiel, the Intelligence of Jupiter	יהפיאל
136	Hismæl, the Spirit of Jupiter	הסמאל

Names anſwering to the Numbers of Mars.

♂

5	He, the letter of the holy name	ה
25		יהי
65	Adonai	אדני

Numbers

Numbers.	Divine Names.	Divine Names in Hebrew:
325	Graphiel, the Intelligence of Mars	גראפיאל
325	Barzabel, the Spirit of Mars	ברצאבאל

Names anſwering to the Numbers of the Sun.

☉

6	Vau, the letter of the holy name	ו
6	He extended, the letter of the holy name	הא
36	Eloh	אלה
111	Nachiel, the Intelligence of the Sun	נכיאל
666	Sorath, the Spirit of the Sun	סורה

Names anſwering to the Numbers of Venus.

♀

7	Aha	אהא
49	Hagiel, the Intelligence of Venus	הגיאל
175	Kedemel, the Spirit of Venus	קדמאל
1225	Bne Seraphim, the Intelligence of Venus	בני שרפים

Names anſwering to the Numbers of Mercury.

☿

8	Asboga, eight extended	אזבנה
64	Din	דין
64	Doni	דני
260	Tiriel, the Intelligence of Mercury	טיריאל
2080	Tapthartharath, the Spirit of Mercury	תפתרתרת

Names anſwering to the Numbers of the Moon.

☽

9	Hod	הד
81	Elim	אלים
369	Hasmodai, the Spirit of the Moon	השמודאי
3321	Schedbarschemoth Schartathan, the Spirit of the Spirits of the Moon	שדברשהמעחשרתתו
3321	Malcha betharsisim hed beruah schehalim, the Intelligence of the Intelligences of the Moon	קלכאבתדשישיסערברוהשהקים

CHAP. XXIX.

OF THE OBSERVATION OF THE CELESTIALS NECESSARY IN EVERY MAGICAL WORK.

EVERY natural virtue works things far more wonderful when it is not only compounded of a natural proportion, but alſo is informed by a choice obſervation of the celeſtials opportune to this (viz. when the celeſtial power is moſt ſtrong to that effect which we deſire, and alſo helped by many celeſtials), by ſubjecting inferiors to the celeſtials, as proper females, to be made fruitful by their males. Alſo, in every work there are to be obſerved the ſituation, motion, and aſpect of the ſtars and planets, in ſigns and degrees, and how all theſe ſtand in reference to the length and latitude of the climate; for by this are varied the qualities of the angles, which the rays of the celeſtial bodies upon the figure of the thing deſcribe, according to which celeſtial virtues are infuſed. So when you are working any thing which belongs to any planet, you muſt place it in its dignities, fortunate, and powerful, and ruling in the day hour, and in the figure of the heavens. Neither muſt you expect the ſignification of the work to be powerful, but you muſt obſerve the Moon opportunely directed to this; for you ſhall do nothing without the aſſiſtance of the Moon. And if you have more patterns of your work, obſerve them all, being moſt powerful, and looking upon one another with a friendly aſpect; and if you cannot have ſuch aſpects, it will be convenient at leaſt that you take them angular. But you ſhall take the Moon either when ſhe looks upon both, or is joined to one, and looks upon the other, or when when ſhe paſſes from the conjunction or aſpect of one, to the conjunction or aſpect of the other; for that, I conceive, muſt in no wiſe be omitted. Alſo, you ſhall in every work obſerve Mercury, for he is a meſſenger between the higher gods and the infernal gods: when he goes to the good, he increaſes their goodneſs---when to the bad, he hath influence on their wickedneſs. We call it an unfortunate ſign or planet, when it is, by the aſpect of Saturn or Mars eſpecially, oppoſite or quadrant, for theſe are the aſpects of enmity; but a conjunction, a trine, and a ſextile aſpect, are of friendſhip; between theſe there is a greater conjunction; but yet if you do already behold

behold it through a trine, and the planet be received, it is accounted as already conjoined. Now all planets are afraid of the conjunction of the Sun, rejoicing in the trine, and ſextile aſpect thereof.

CHAP. XXX.

WHEN THE PLANETS ARE OF MOST POWERFUL INFLUENCE.

NOW we ſhall have the planets powerful when they are ruling in a houſe, or in exaltation, or triplicity, or term, or face, without combuſtion of what is direct in the figure of the heavens, viz. when they are in angles, eſpecially of the riſing, or tenth, or in houſes preſently ſucceeding, or in their delights; but we muſt take heed that they are not in the bounds or under the dominion of Saturn or Mars, leſt they be in dark degrees, in pits, or vacuities. You ſhall obſerve that the angles of the aſcendant, and tenth, and ſeventh, be fortunate; as alſo the lord of the aſcendant, and place of the Sun and Moon, and place of the part of fortune, and the lord thereof, the lord of the foregoing conjunction and prevention. But that they of the malignant planet fall unfortunate; unleſs happily they be ſignificators of thy work, or can be of any advantage to thee, or in thy revolution or birth they had the predominance, for then they are not at all to be depreſſed. Now we ſhall have the Moon powerful if ſhe be in her houſe, or exaltation, or triplicity, or face, or in degree convenient for the deſired work; and if it hath a manſion of theſe twenty-eight, ſuitable to itſelf and the work, let her not in the way be burnt up,* nor ſlow in courſe---let her not be in the eclipſe, or burnt by the Sun, unleſs ſhe be in unity with the Sun---let her not deſcend in the ſouthern latitude, when ſhe goeth out of the burning---neither let her be oppoſite to the Sun, nor deprived of light---let her not be hindered by Mars or Saturn.

* Via Combuſta.

CHAP.

CHAP. XXXI.

OBSERVATIONS ON THE FIXED STARS, AND THEIR NAMES AND NATURES.

THERE is the like conſideration to be had in all things concerning the fixed ſtars. Know this, that all the fixed ſtars are of the ſignification and nature of the ſeven planets; but ſome are of the nature of one planet, and ſome of two. Hence, as often as any planet is joined with any of the fixed ſtars of its own nature, the ſignification of that ſtar is made more powerful, and the nature of the planet augmented; but if it be a ſtar of two natures, the nature of that which ſhall be the ſtronger with it, ſhall overcome in ſignification: as for example, if it be of the nature of Mars and Venus, if Mars ſhall be the ſtronger with it, the nature of Mars ſhall overcome; but if Venus, the nature of Venus ſhall overcome. Now the natures of fixed ſtars are diſcovered by their colours, as they agree with certain planets, and are aſcribed to them. Now the colours of the planets are theſe:---of Saturn, blue, and leaden, and ſhining with this; of Jupiter, citrine, near to a paleneſs, and clear with this; of Mars, red and fiery; of the Sun, yellow, and when it riſes red, afterwards glittering; of Venus, white and ſhining---white in the morning, and reddiſh in the evening; of Mercury, glittering; of the Moon, fair. Know, alſo, that of the fixed ſtars, by how much the greater, and brighter, and apparent they are, ſo much the greater and ſtronger is the ſignification: ſuch are thoſe ſtars called by the aſtrologers of the firſt and ſecond magnitude. I will tell thee ſome of theſe which are more potent to this faculty, viz. the navel of Andromeda, in the twenty-ſecond degree of Aries, of the nature of Venus and Mercury---ſome call it jovial and ſaturnine; the head of Algol, in the eighteenth degree of Taurus, of the nature of Saturn and Jupiter; the Pleiades are alſo in the twenty-ſecond degree, a lunary ſtar by nature, and complexion martial; alſo Aldeboram, in the third degree of Gemini, is of the nature of Mars, and complexion of Venus---but Hermes places this in the twenty-fifth degree of Aries; the Goat ſtar, in the thirteenth degree of Gemini, is of the nature of Jupiter and Saturn; the Great Dog ſtar is in the ſeventh degree of Cancer and Venereal; the

the Little Dog ſtar is in the ſeventeenth degree of the ſame, and is of the nature of Mercury, and complexion of Mars; the King ſtar, which is called the Heart of the Lion, is in the twenty-firſt degree of Leo, and of the nature of Jupiter and Mars; the tail of the Great Bear is in the nineteenth degree of Virgo, and is venereal and lunary. The ſtar which is called the Right Wing of the Crow, is in the ſeventh degree of Libra; and in the thirteenth degree of the ſame, is the left wing of the ſame, and both of the nature of Saturn and Mars. The ſtar called Spica, is in the ſixteenth degree of the ſame, and is venereal and mercurial. In the ſeventeenth degree of the ſame is Alcameth, of the nature of Mars and Jupiter; but of this, when the Sun's aſpect is full towards it---of that, when on the contrary. Elepheia, in the fourth degree of Scorpio, of the nature of Venus and Mars. The Heart of the Scorpion is in the third degree of Sagittarius, of the nature of Mars and Jupiter. The falling Vulture is in the ſeventh degree of Capricorn, temperate, mercurial, and venereal. The tail of Capricorn is in the ſixteenth degree of Aquarius, of the nature of Saturn and Mercury. The ſtar called the Shoulder of the Horſe, is in the third degree of Piſces, of the nature of Jupiter and Mars.---And it ſhall be a general rule for you to expect the proper gifts of the ſtars, whilſt they rule---to be prevented of them, they being unfortunate, as is above ſhewed; for celeſtial bodies, inaſmuch as they are affected fortunately or unfortunately, ſo much do they affect us, our works, and thoſe things which we uſe, fortunately or unhappily. And although many effects proceed from the fixed ſtars, yet they are attributed to the planets; as becauſe being more near to us, and more diſtinct and known, ſo becauſe they execute whatever the ſuperior ſtars communicate to them.

CHAP. XXXII.

OF THE SUN AND MOON, AND THEIR MAGICAL CONSIDERATIONS.

THE Sun and Moon have obtained the adminiſtration of ruling the heavens, and all bodies under the heavens. The Sun is the lord of all elementary virtues; and the Moon, by virtue of the Sun, is miſtreſs of generation, increaſe or decreaſe. Albumſar ſays, that by the Sun and Moon, life is infuſed into all things; which Orpheus calls the enlivening eyes of Heaven. The Sun giveth light to all things of itſelf, and gives it plentifully, not only to all things in heaven and air, but earth and deep. Whatever good we have, Jamblicus ſays, we have it from the Sun alone; or from it through other things. Heraclitus calls the Sun, the fountain of celeſtial light; and many of the Platoniſts placed the ſoul of the world chiefly in the Sun, as that which, filling the whole globe of the Sun, doth ſend forth its rays on all ſides, as it were a ſpirit through all things, diſtributing life, ſenſe, and motion to the univerſe. Hence the antient naturaliſts called the Sun the very heart of Heaven; and the Chaldeans put it as the middle of the Planets. The Egyptians alſo placed it in the middle of the world, viz. between the two fives of the world; *i. e.* above the Sun they place five planets, and under him, the Moon and four elements. For it is, amongſt the other ſtars, the image and ſtatue of the great Prince of both worlds, viz. terreſtrial and celeſtial; the true light, and the moſt exact image of God himſelf: whoſe eſſence reſembles the Father---light, the Son---heat, the Holy Ghoſt. So that the Platoniſts have nothing to hold forth the divine eſſence more manifeſtly by than this. The Sun diſpoſes even the very ſpirit and mind of man, which Homer ſays, and is approved by Ariſtotle, that there are in the mind ſuch like motions as the Sun, the prince and moderator of the planets, brings to us every day; but the Moon, the neareſt to the earth, the receptacle of all the heavenly influences, by the ſwiftneſs of her courſe, is joined to the Sun, and the other planets and ſtars, every month; and receiving the beams and influences of all the other planets and ſtars, as a conception, bringing them forth to the inferior world, as being next to itſelf; for all the

ſtars

ſtars have influence on it, being the laſt receiver, which afterwards communicates the influence of all the ſuperiors to theſe inferiors, and pours them forth on the earth; and it more manifeſtly diſpoſes theſe inferiors than others. Therefore her motion is to be obſerved before the others, as the parent of all conceptions, which it diverſely iſſues forth in theſe inferiors, according to the diverſe complexion, motion, ſituation, and different aſpects to the planets and other ſtars; and though it receives powers from all the ſtars, yet eſpecially from the Sun, as oft as it is in conjunction with the ſame, it is repleniſhed with vivifying virtue; and, according to the aſpect thereof, it borrows its complexion. From it the heavenly bodies begin that ſeries of things which Plato calls the golden chain; by which every thing and cauſe, being linked one to another, do depend on the ſuperior, even until it may be brought unto the ſupreme cauſe of all, from which all things depend; hence it is, that, without the Moon intermediating, we cannot at any time attract the power of the ſuperiors; therefore, to obtain the virtue of any ſtar, take the ſtone and herb of that planet, when the Moon fortunately comes under, or has a good aſpect on, that ſtar.

CHAP XXXIII.

OF THE TWENTY-EIGHT MANSIONS OF THE MOON, AND THEIR VIRTUES.

AND ſeeing the Moon meaſures the whole ſpace of the Zodiac in the time of twenty-eight days, hence it is that the wiſe men of the *Indians*, and moſt of the antient aſtrologers have granted twenty-eight manſions to the Moon, which, being fixed in the eighth ſphere, do enjoy (as *Alpharus* ſays) divers names and properties, from the various ſigns and ſtars which are contained in them; through which, while the Moon wanders, it obtains many other powers and virtues; but every one of theſe manſions, according to the opinion of *Abraham*, contained twelve degrees, and fifty-one minutes, and almoſt twenty-

ſix ſeconds, whoſe names, and alſo their beginnings in the Zodiac, of the eighth ſphere, are theſe:---The firſt is called *Alnath;* that is, the horns of Aries: his beginning is from the head of Aries, of the eighth ſphere; it cauſes diſcords and journies. The ſecond is called *Allothaim*, or *Albochan;* that is, the belly of Aries; and his beginning is from the twelfth degree of the ſame ſign, fifty-one minutes, twenty-two ſeconds complete: it conduces to the finding of treaſures, and to the retaining captives. The third is called *Achaomazon*, or *Athoray;* that is, ſhowering, or Pleiades: his beginning is from the twenty-fifth degree of Aries complete, forty-two minutes, and fifty-one ſeconds; it is profitable to ſailors, huntſmen, and alchymiſts. The fourth manſion is called *Aldebaram*, or *Aldelamen;* that is, the eye or head of Taurus: his beginning is from the eighth degree of Taurus, thirty-four minutes and ſeventeen ſeconds of the ſame, Taurus being excluded: it cauſes the deſtruction and hindrances of buildings, fountains, wells, gold mines, the flight of creeping things, and begets diſcord. The fifth is called *Alchatay*, or *Albachay;* the beginning of it is after the twenty-firſt degree of Taurus, twenty-five minutes, forty ſeconds: it helps to the return from a journey, to the inſtruction of ſcholars; it confirms edifices, it gives health and good-will. The ſixth is called *Athanna*, or *Alchaya;* that is, the little ſtar of great light: his beginning is after the fourth degree of Gemini, ſeventeen minutes, and nine ſeconds; it conduces to hunting and beſieging towns, and revenge of princes: it deſtroys harveſts and fruits, and hinders the operation of the phyſician. The ſeventh is called *Aldimiach*, or *Alarzach;* that is, the arm of Gemini, and begins from the ſeventeenth degree of Gemini, eight minutes, and thirty-four ſeconds, and laſts even to the end of the ſign; it confirms gain and friendſhip; it is profitable to lovers, and deſtroys magiſtracies: and ſo is one quarter of the heaven completed in theſe ſeven manſions, and in the like order and number of degrees, minutes, and ſeconds; the remaining manſions, in every quarter, have their ſeveral beginnings; namely, ſo that in the firſt ſign of this quarter three manſions take their beginnings; in the other two ſigns, two manſions in each; therefore the ſeven following manſions begin with Cancer, whoſe names are *Alnaza Anatrachya;* that is, miſty or cloudy, viz. the eighth

manſion.

manſion; it cauſes love, friendſhip, and ſociety of fellow travellers: it drives away mice, and afflicts captives, confirming their impriſonment. After this is the ninth, called *Archaam*, or *Arcaph*; that is, the eye of the Lion: it hinders harveſt and travellers, and puts diſcord between men. The tenth is called *Algelioche*, or *Albgebh*; that is, the neck or forehead of Leo: it ſtrengthens buildings, promotes love, benevolence, and help againſt enemies. The eleventh is called *Azobra*, or *Ardaf*; that is, the hair of the lion's head: it is good for voyages, and gain by merchandiſe, and for redemption of captives. The twelfth is called *Alzarpha*, or *Azarpha*; that is, the tail of Leo: it gives proſperity to harveſt and plantations, but hinders ſeamen, and is good for the bettering of ſervants, captives, and companions. The thirteenth is named *Alhaire*; that is, Dog ſtars, or the wings of Virgo: it is prevalent for benevolence, gain, voyages, harveſts, and freedom of captives. The fourteenth is called *Achureth*, or *Arimet*; by others, *Azimeth*, or *Athumech*, or *Alcheymech*; that is, the ſpike of Virgo, or flying ſpike: it cauſes the love of married folks; it cures the ſick, is profitable to ſailors, but hinders journies by land; and in theſe the ſecond quarter of the heaven is completed. The other ſeven follow: the firſt of which begins in the head of Libra, viz. the fifteenth manſion, and its name is *Agrapha*, or *Algrapha*; that is, covered, or covered flying: it is profitable for extracting treaſures, for digging of pits; it aſſiſts divorce, diſcord, and deſtruction of houſes and enemies, and hinders travellers. The ſixteenth is called *Azubene*, or *Ahubene*; that is, the horns of Scorpio: it hinders journies and wedlock, harveſt and merchandiſe; it prevails for redemption of captives. The ſeventeenth is called *Alchil*; that is, the crown of Scorpio: it betters a bad fortune, makes love durable, ſtrengthens buildings, and helps ſeamen. The eighteenth is called *Alchas*, or *Altob*; that is, the heart of Scorpio: it cauſes diſcord, ſedition, conſpiracy againſt princes and mighty ones, and revenge from enemies; but it frees captives, and helps edifices. The nineteenth is called *Allatha*, or *Achala*; by others, *Hycula*, or *Axala*; that is, the tail of Scorpio: it helps in beſieging of cities, and taking of towns, and in the driving of men from their places, and for the deſtruction of ſeamen, and perdition of captives. The twentieth is called *Abnahaya*; that is, a beam:

it helps for the taming of wild beaſts, for ſtrengthening of priſons; it deſtroys the wealth of ſocieties; it compels a man to come to a certain place. The twenty-firſt is called *Abeda*, or *Albeldach*, which is a deſert: it is good for harveſt, gain, buildings, and travellers, and cauſes divorce; and in this is the third quarter of heaven completed. There remains the ſeven laſt manſions, completing the laſt quarter of Heaven: the firſt of which, being in order to the twenty-ſecond, beginning from the head of Capricorn, called *Sadahacha*, or *Zodeboluch*, or *Zandeldena;* that is, a paſtor: it promotes the flight of ſervants and captives, that they may eſcape, and helps the curing of diſeaſes. The twenty-third is called *Zabadola*, or *Zobrach;* that is, ſwallowing: it is for divorce, liberty of captives, and health to the ſick. The twenty-fourth is called *Sadabath*, or *Chadezoad;* that is, the ſtar of fortune: it is prevalent for the benevolence of married people, for the victory of ſoldiers; it hurts the execution of government, and prevents its being exerciſed. The twenty-fifth is called *Sadalabra*, or *Sadalachia;* that is, a butter-fly, or a ſpreading forth: it favours beſieging and revenge; it deſtroys enemies, and cauſes divorce; confirms priſons and buildings, haſtens meſſengers; it conduces to ſpells againſt copulation, and ſo binds every member of man that it cannot perform its duty. The twenty-ſixth is called *Alpharg*, or *Phragal Mocaden;* that is, the firſt drawing: it cauſes union, health of captives, deſtroys buildings and priſons. The twenty-ſeventh is called *Alchara Alyhalgalmoad*, or the ſecond drawing: it increaſes harveſt, revenues, gain, and heals infirmities; but hinders buildings, prolongs priſons, cauſes danger to ſeamen, and helps to infer miſchiefs on whom you ſhall pleaſe. The twenty-eighth and laſt is called *Albotham*, or *Alchalcy;* that is, Piſces: it increaſes harveſt and merchandiſe; it ſecures travellers through dangerous places; it makes for the joy of married people; but it ſtrengthens priſons, and cauſes loſs of treaſures. And in theſe twenty-eight manſions lie hid many ſecrets of the wiſdom of the antients, by which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every manſion his reſemblances, images, and ſeals, and his preſident intelligences, and worked by the virtue of them after different manners.

CHAP.

CHAP. XXXIV.

HOW SOME ARTIFICIAL THINGS (AS IMAGES, SEALS, AND SUCH LIKE) MAY OBTAIN SOME VIRTUE FROM THE CELESTIAL BODIES.

SO great is the extent, power, and efficacy of the celeſtial bodies, that not only natural things, but alſo artificial, when they are rightly expoſed to thoſe above, do preſently ſuffer by that moſt potent agent, and obtain a wonderful life. The magicians affirm, that not only by the mixture and application of natural things, but alſo in images, ſeals, rings, glaſſes, and ſome other inſtruments, being opportunely framed under a certain conſtellation, ſome celeſtial illuſtration may be taken, and ſome wonderful thing may be received; for the beams of the celeſtial bodies being animated, living, ſenſual, and bringing along with them admirable gifts, and a moſt violent power, do, even in a moment, and at the firſt touch, imprint wonderful powers in the images, though their matter be leſs capable. Yet they beſtow more powerful virtues on the images if they be framed not of any, but of a certain matter, namely, whoſe natural, and alſo ſpecifical virtue is agreeable with the work, and the figure of the image is like to the celeſtial; for ſuch an image, both in regard to the matter naturally congruous to the operation and celeſtial influence, and alſo for its figure being like to the heavenly one, is beſt prepared to receive the operations and powers of the celeſtial bodies and figures, and inſtantly receives the heavenly gift into itſelf; though it conſtantly worketh on another thing, and other things yield obedience to it.

CHAP. XXXV.

OF THE IMAGES OF THE ZODIAC—WHAT VIRTUES, THEY BEING ENGRAVEN, RECEIVE FROM THE STARS.

BUT the celeſtial images, according to whoſe likeneſs images of this kind are framed, are many in the heavens; ſome viſible and conſpicuous, others only imaginary, conceived and ſet down by the *Egyptians*, *Indians*, and *Chaldeans;* and their parts are ſo ordered, that even the figures of ſome of them are diſtinguiſhed from others; for this reaſon they place in the circle of the Zodiac twelve general images, according to the number of the ſigns; of theſe, they conſtituting Aries, Leo, and Sagittarius, for the fiery and oriental triplicity, report that it is profitable againſt fevers, palſy, dropſy, gout, and all cold and phlegmatic infirmities; and that it makes him who carries it to be acceptable, eloquent, ingenious, and honourable; becauſe they are the houſes of Mars, Sol, and Jupiter. They made, alſo, the image of a lion againſt melancholy phantaſies, dropſy, plague, and fevers, and to expel diſeaſes, at the hour of the Sun, the firſt degree of the ſign Leo aſcending, which is the face and decanate of Jupiter; but againſt the ſtone, and diſeaſes of the reins, and againſt hurts of beaſts, they made the ſame image when Sol, in the heart of the lion, obtained the midſt of heaven. And again, becauſe Gemini, Libra, and Aquarius, do conſtitute the ærial and occidental triplicity, and are the houſes of Mercury, Venus, and Saturn, they are ſaid to put to flight diſeaſes, to conduce to friendſhip and concord, to prevail againſt melancholy, and to cauſe health; and they report that Aquarius eſpecially frees from the quartan. Alſo, that Cancer, Scorpio, and Piſces, becauſe they conſtitute the watery and northern triplicity, do prevail againſt hot and dry fevers, alſo againſt the hectic, and all choleric paſſions; but Scorpio, becauſe among the members it reſpects the privy parts, doth provoke to luſt; but theſe did frame it for this purpoſe, his third face aſcending, which belongs to Venus; and they made the ſame, againſt ſerpents and ſcorpions, poiſons and evil ſpirits, his ſecond face aſcending, which is the face of the Sun, and decanate of Jupiter;

Geomantic Characters.

Figure

Designed by E. Barrett.

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Jupiter; and they report that it maketh him who carries it wiſe, of a good colour; and they ſay that the image of Cancer is moſt efficacious againſt ſerpents and poiſon, when Sol and Luna are in conjunction in it, and aſcend in the firſt and third face; for this is the face of Venus, and the decanate of Luna; but the ſecond face of Luna the decanate of Jupiter. They report, alſo, that ſerpents are tormented when the Sun is in Cancer; alſo, that Taurus, Virgo, and Capricorn, becauſe they conſtitute the earthly and ſouthern triplicity, do cure hot infirmities, and prevail againſt the ſynocal fever; it makes thoſe who carry it grateful, acceptable, eloquent, devout, and religious; becauſe they are the houſes of Venus, Mars, and Saturn. Capricorn alſo is reported to keep men in ſafety, and alſo places in ſecurity, becauſe it is the exaltation of Mars.

CHAP. XXXVI.

OF THE IMAGES OF SATURN.

BUT now what images they did attribute to the planets. Although of theſe things very large volumes have been written by the antient wiſe men, ſo that there is no need to declare them here, notwithſtanding I will recite a few of them; for they made, from the operations of Saturn, *Saturn* aſcending in a ſtone, which is called the load-ſtone, the image of a man, having the countenance of a hart, and camel's feet, and ſitting upon a chair or elſe a dragon, holding in his right hand a ſcythe, in his left a dart, which image they hoped would be profitable for prolongation of life; for Albumaſar, in his book *Sadar*, proves that Saturn conduces to the prolongation of life; where, alſo, he ſays that certain regions of India being ſubject to Saturn, there men are of a very long life, and die not unleſs by extreme old age. They made, alſo, an image of Saturn, for length of days, in a ſapphire, at the hour of Saturn, *Saturn* aſcending or fortunately conſtituted; whoſe figure was an old man ſitting upon a high chair, having his hands lifted up above his head, and

and in them holding a fiſh or ſickle, and under his feet a bunch of grapes, his head covered with a black or duſky coloured cloth, and all his garments black or dark. They alſo make this ſame image againſt the ſtone, and diſeaſes of the kidnies, viz. in the hour of Saturn, *Saturn* aſcending with the third face of Aquarius. They made alſo, from the operations of Saturn, an image for the increaſing of power, Saturn aſcending in Capricorn; the form of which was an old man leaning on a ſtaff, having in his hand a crooked ſickle, and clothed in black. They alſo made an image of melted copper, Saturn aſcending in his riſing, viz. in the firſt degree of Aries, or the firſt degree of Capricorn; which image they affirm to ſpeak with a man's voice. They made alſo, from the operations of Saturn, and alſo Mercury, an image of caſt metal, like a beautiful man, which, they ſaid, would foretel things to come; and made it on the day of Mercury, on the third hour of Saturn, the ſign of Gemini aſcending, being the houſe of Mercury, ſignifying prophets; Saturn and Mercury being in conjunction in Aquarius, in the ninth houſe of heaven, which is alſo called God. Moreover, let Saturn have a trine aſpect on the aſcendant, and the Moon in like manner, and the Sun have an aſpect on the place of conjunction; Venus, obtaining ſome angle, may be powerful and occidental; let Mars be combuſt by the Sun, but let it not have an aſpect on Saturn and Mercury; for they ſaid that the ſplendour of the powers of theſe ſtars was diffuſed upon this image, and it did ſpeak with men, and declare thoſe things which are profitable for them.

CHAP. XXXVII.

OF THE IMAGES OF JUPITER.

FROM the operations of Jupiter they made, for prolongation of life, an image in the hour of Jupiter, Jupiter being in his exaltation fortunately aſcending, in a clear and white ſtone; whoſe figure was a man crowned, clothed

clothed with garments of a ſaffron colour, riding upon an eagle or dragon, having in his right hand a dart, about, as it were, to ſtrike it into the head of the ſame eagle or dragon. They made, alſo, another image of Jupiter, at the ſame convenient ſeaſon, in a white and clear ſtone, eſpecially in cryſtal; and it was a naked man crowned, having both his hands joined together and lifted up, as it were, deprecating ſomething ſitting in a four-footed chair, which is carried by four winged boys; and they affirm that this image increaſes felicity, riches, honours, and confers benevolence and proſperity, and frees from enemies. They made, alſo, another image of Jupiter, for a religious and glorious life, and advancement of fortune; whoſe figure was a man, having the head of a lion or a ram, and eagle's feet, and clothed in ſaffron coloured clothes.

CHAP. XXXVIII.

OF THE IMAGES OF MARS.

FROM the operations of Mars, they made an image in the hour of Mars (Mars aſcending in the ſecond face of Aries), in a martial ſtone, eſpecially in a diamond; the form of which was a man armed, riding upon a lion, having in his right hand a naked ſword erect, carrying in his left hand the head of a man. They report that an image of this kind renders a man powerful in good and evil, ſo that he ſhall be feared by all; and whoever carries it, they give him the power of enchantment, ſo that he ſhall terrify men by his looks when he is angry, and ſtupify them. They made another image of Mars, for obtaining boldneſs, courage, and good fortune, in wars and contentions; the form of which was a ſoldier, armed and crowned, girt with a ſword, carrying in his right hand a long lance; and they made this at the hour of Mars, the firſt face of Scorpio aſcending with it.

CHAP. XXXIX.

OF THE IMAGES OF THE SUN.

FROM the operations of the Sun they made an image at the hour of the Sun, the firſt face of Leo aſcending with the Sun; the form of which was a king crowned, ſitting in a chair, having a raven in his boſom, and under his feet a globe: he is clothed in ſaffron coloured clothes. They ſay that this image renders men invincible and honourable, and helps to bring their buſineſs to a good end, and to drive away vain dreams; alſo to be prevalent againſt fevers, and the plague; and they made it in a balanite ſtone, or a ruby, at the hour of the Sun, when he, in his exaltation, fortunately aſcends. They made another image of the Sun in a diamond, at the hour of the Sun aſcending in his exaltation; the figure of which was a woman crowned, with the geſture of one, dancing and laughing, ſtanding in a chariot drawn by four horſes, having in her right hand a looking-glaſs or buckler, in the left a ſtaff, leaning on her breaſt, carrying a flame of fire on her head. They ſay that this image renders a man fortunate, and rich, and beloved of all; and they made this image on a cornelian ſtone, at the hour of the Sun aſcending in the firſt face of Leo, againſt lunatic paſſions, which proceed from the combuſtion of the Moon.

CHAP. XL.

OF THE IMAGES OF VENUS.

FROM the operations of Venus they made an image, which was available for favour and benevolence, at the very hour it aſcended into Piſces; the form of which was the image of a woman, having the head of a bird, the feet of an eagle, and holding a dart in her hand. They made another image of Venus, to

to obtain the love of women, in the lapis lazuli, at the hour of Venus, *Venus* aſcending in *Taurus;* the figure of which was a naked maid, with her hair ſpread abroad, having a looking-glaſs in her hand, and a chain tied about her neck---and near her a handſome young man, holding her with his left hand by the chain, but with his right hand doing up her hair, and both looking lovingly on one another---and about them is a little winged boy, holding a ſword or dart. They made another image of Venus, the firſt face of *Taurus*, *Libra*, or *Piſces*, aſcending with Venus; the figure of which was a little maid, with her hair ſpread abroad, clothed in long and white garments, holding a laurel apple, or flowers, in her right hand, in her left a comb: it is ſaid to make men pleaſant, jocund, ſtrong, cheerful, and to give beauty.

CHAP. XLI.

OF THE IMAGES OF MERCURY.

FROM the operations of Mercury they made an image of Mercury, Mercury aſcending in Gemini; the form of which was a handſome young man, bearded, having in his left hand a rod, round which a ſerpent was entwined---in the right he carried a dart; having his feet winged. They ſay that this image confers knowledge, eloquence, diligence in merchandiſe, and gain; moreover, to obtain peace and concord, and cure fevers. They made another image of Mercury, aſcending in Virgo, for good will, wit, and memory; the form of which was a man ſitting upon a chair, or riding on a peacock, having eagle's feet, and on his head a creſt, and in his left hand holding a cock of fire.

CHAP. XLII.

OF THE IMAGES OF THE MOON.

FROM the operations of the Moon they made an image for travellers againſt wearineſs, at the hour of the Moon, the *Moon* aſcending in its exaltation; the figure of which was a man leaning on a ſtaff, having a bird on his head, and a flouriſhing tree before him. They made another image of the Moon for the increaſe of the fruits of the earth, and againſt poiſons, and infirmities of children, at the hour of the Moon, it aſcending in the firſt face of Cancer; the figure of which was a woman cornuted, riding on a bull, or a dragon with ſeven heads, or a crab, and ſhe hath in her right hand a dart, in her left a looking glaſs, clothed with white or green, and having on her head two ſerpents with horns twined together, and to each arm a ſerpent twined about, and to each foot one in like manner. And thus much ſpoken concerning the figures of the planets, may ſuffice.

CHAP. XLIII.

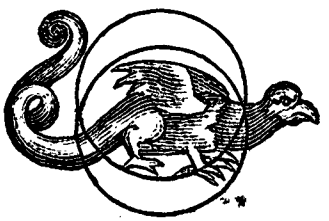
OF THE IMAGES OF THE HEAD AND TAIL OF THE DRAGON OF THE MOON.

THEY made, alſo, the image of the head and tail of the Dragon of the Moon, namely, between an ærial and fiery circle, the likeneſs of a ſerpent, with the head of a hawk, tied about them after the manner of the great letter Theta; they made it when Jupiter, with the head, obtained the mid heaven; which image they affirm to avail much for the ſucceſs of petitions, and would ſignify by this image a good and fortunate genius, which they would repreſent by this image of the ſerpent; for the Egyptians and Phœnicians do extol this creature above all others, and ſay it is a divine creature, and hath a divine nature; for in this is a more acute ſpirit, and a greater fire than in any other, which thing is manifeſt both by his ſwift motion without feet, hands,

or

or any other inſtruments; and alſo that it often renews its age with his ſkin, and becomes young again; but they made the image of the tail like as when the Moon was eclipſed in the tail, or ill affected by Saturn or Mars, and they made it to introduce anguiſh, infirmity, and misfortune: we call it an evil genius.

THE TALISMAN OF THE DRAGON's HEAD.



CHAP. XLIV.

OF THE IMAGES OF THE MANSIONS OF THE MOON.

THEY made, alſo, images for every manſion of the Moon as follows:----

In the firſt, for the deſtruction of ſome one, they made, in an iron ring, the image of a black man, in a garment of hair, and girdled round, caſting a ſmall lance with his right hand: they ſealed this in black wax, and perfumed it with liquid ſtorax, and wiſhed ſome evil to come.

In the ſecond, againſt the wrath of the prince, and for reconciliation with him, they ſealed, in white wax and maſtich, the image of a king crowned, and perfumed it with lignum aloes.

In the third, they made an image in a ſilver ring, whoſe table was ſquare; the figure of which was a woman, well clothed, ſitting in a chair, her right hand being lifted up on her head; they ſealed it, and perfumed it with muſk, camphire, and calamus aromaticus. They affirmed that this gives happy fortune, and every good thing.

In the fourth, for revenge, ſeparation, enmity, and ill-will, they ſealed, in red wax, the image of a ſoldier ſitting on a horſe, holding a ſerpent in his right hand: they perfumed it with red myrrh and ſtorax.

In

In the fifth, for the favour of kings and officers, and good entertainment, they ſealed, in ſilver, the head of a man, and perfumed it with red ſanders.

In the ſixth, to procure love between two, they ſealed, in white wax, two images embracing one another, and perfumed them with lignum aloes and amber.

In the ſeventh, to obtain every good thing, they ſealed, in ſilver, the image of a man, well clothed, holding up his hands to Heaven, as it were, praying and ſupplicating, and perfumed it with good odours.

In the eighth, for victory in war, they made a ſeal in tin, being an image of an eagle, having the face of a man, and perfumed it with brimſtone.

In the ninth, to cauſe infirmities, they made a ſeal of lead, being the image of a man wanting his privy parts, covering his eyes with his hands; and they perfumed it with roſin of the pine.

In the tenth, to facilitate child bearing, and to cure the ſick, they made a ſeal of gold, being the head of a lion, and perfumed it with amber.

In the eleventh, for fear, reverence, and worſhip, they made a ſeal of a plate of gold, being the image of a man riding on a lion, holding the ear thereof in his left hand, and in his right holding forth a bracelet of gold; and they perfumed it with good odours and ſaffron.

In the twelfth, for the ſeparation of lovers, they made a ſeal of black lead, being the image of a dragon fighting with a man; and they perfumed it with the hairs of a lion, and aſſafœtida.

In the thirteenth, for the agreement of married people, and for diſſolving of all the charms againſt copulation, they made a ſeal of the images of both (of the man in red wax, and the woman in white), and cauſed them to embrace one another; perfuming it with lignum aloes and amber.

In the fourteenth, for divorce and ſeparation of the man from the woman, they made a ſeal of red copper, being the image of a dog biting his tail; and they perfumed it with the hair of a black dog and a black cat.

In the fifteenth, to obtain friendſhip and good will, they made the image of a man ſitting, and inditing letters, and perfumed it with frankincenſe and nutmegs.

In

In the ſixteenth, for gaining much merchandiſing, they made a ſeal of ſilver, being the image of a man, ſitting on a chair, holding a balance in his hand; and they perfumed it with well ſmelling ſpices.

In the ſeventeenth, againſt thieves and robbers, they ſealed with an iron ſeal the image of an ape, and perfumed it with the hair of an ape.

In the eighteenth, againſt fevers and pains of the belly, they made a ſeal of copper, being the image of a ſnake with his tail above his head; and they perfumed it with hartſhorn; and ſaid this ſame ſeal to put to flight ſerpents, and all venomous creatures, from the place where it is buried.

In the nineteenth, for facilitating birth, and provoking the menſtrues, they made a ſeal of copper, being the image of a woman holding her hands upon her face; and they perfumed it with liquid ſtorax.

In the twentieth, for hunting, they made a ſeal of tin, being the image of Sagittary, half a man and half a horſe; and they perfumed it with the head of a wolf.

In the twenty-firſt, for the deſtruction of ſome body, they made the image of a man, with a double countenance before and behind; and they perfumed it with brimſtone and jet, and put it in a box of braſs, and with it brimſtone and jet, and the hair of him whom they would hurt.

In the twenty-ſecond, for the ſecurity of runaways, they made a ſeal of iron, being the image of a man, with wings on his feet, bearing a helmet on his head; and they perfumed it with *argent vive*.

In the twenty-third, for deſtruction and waſting, they made a ſeal of iron, being the image of a cat, having a dog's head; and they perfumed it with dog's hair taken from the head, and buried it in the place where they intended the hurt.

In the twenty-fourth, for multiplying herds of cattle, they took the horn of a ram, bull, or goat, or of that ſort of cattle they would increaſe, and ſealed in it, burning, with an iron ſeal, the image of a woman giving ſuck to her ſon; and they hanged it on the neck of that cattle who was the leader of the flock, or they ſealed it in his horn.

In the twenty-fifth, for the preſervation of trees and harveſt, they ſealed, in the wood of a fig tree, the image of a man planting; and they perfumed it with the flowers of the fig tree, and hung it on the tree.

In the twenty-ſixth, for love and favour, they ſealed, in white wax and maſtich, the figure of a woman waſhing and combing her hair; and they perfumed it with good odours.

In the twenty-ſeventh, to deſtroy fountains, pits, medicinal waters, and baths, they made, of red earth, the image of a man winged, holding in his hand an empty veſſel, and perforated; and the image being burnt, they put in the veſſel aſſafœtida and liquid ſtorax, and they buried it in the pond or fountain which they would deſtroy.

In the twenty-eighth, for getting fiſh together, they made a ſeal of copper, being the image of a fiſh; and they perfumed it with the ſkin of a ſea fiſh, and caſt it into the water where they would have the fiſh gathered.

Moreover, together with the aforeſaid images, they wrote down alſo the names of the ſpirits, and their characters, and invocated and prayed for thoſe things which they pretended to obtain.

CHAP. XLV.

THAT HUMAN IMPRECATIONS NATURALLY IMPRESS THEIR POWERS UPON EXTERNAL THINGS---AND HOW MAN'S MIND, THROUGH A DEGREE OF DEPENDENCIES, ASCENDS INTO THE INTELLIGIBLE WORLD, AND BECOMES LIKE TO THE MORE SUBLIME SPIRITS AND INTELLIGENCES.

THE celeſtial ſouls ſend forth their virtues to the celeſtial bodies, which tranſmit them to this ſenſible world; for the virtues of the terrene orb proceed from no other cauſe than celeſtial. Hence the magician, that will work by them, uſes a cunning invocation of the ſuperiors, with myſterious words and a certain kind of ingenious ſpeech, drawing the one to the other; yet by a natural force, through a certain mutual agreement between them, whereby things

things follow of their own accord, or ſometimes are drawn unwillingly. Hence ſays Ariſtotle, in his ſixth book of his Myſtical Philoſophy, "that when any one, by binding or bewitching, calls upon the Sun or other ſtars, praying them to aſſiſt the work deſired, the Sun and other ſtars do not hear his words; but are moved, after a certain manner, by a certain conjunction and mutual ſeries, whereby the parts of the world are mutually ſubordinate the one to the other, and have a mutual conſent, by reaſon of their great union: as in a man's body, one member is moved by perceiving the motion of another; and in a harp, one ſtring is moved by the motion of another. So when any one moves any part of the world, other parts are moved by the perceiving of that motion."---The knowledge, therefore, of the dependency of things following one the other, is the foundation of all wonderful operation, which is neceſſarily required to the exerciſing the power of attracting ſuperior virtues. Now the words of men are certain natural things; and becauſe the parts of the world mutually draw one the other; therefore a magician invocating by words, works by powers fitted to Nature, by leading ſome by the love of one to the other; or drawing others, by reaſon of the one following after the other; or by repelling, by reaſon of the enmity of one to the other, from the contrariety and difference of things, and multitude of virtues; which, although they are contrary and different, yet perfect one part. Sometimes, alſo, he compels things by way of authority, by the celeſtial virtue, becauſe he is not a ſtranger to the heavens. A man, therefore, if he receives the impreſſion of a ligation, or faſcination, doth not receive it according to the rational ſoul, but ſenſual; and if he ſuffers in any part, he ſuffers according to the animal part; for they cannot draw a knowing and intelligent man by reaſon, but by receiving that impreſſion and force by ſenſe; inaſmuch as the animal ſpirit of man is, by the influence of the celeſtials, and co-operation of the things of the world, affected beyond his former and natural diſpoſition. As the ſon moves the father to labour, although unwilling, to keep and maintain him, although he be wearied; and the deſire to rule, is moved by anger and other labours to get the dominion; and the indigency of nature, and fear of poverty, moves a man to deſire riches; and the ornaments and beauty of women, is an incite-

ment to concupiſcence; and the harmony of a wiſe muſician moves his hearers with various paſſions, whereof ſome do voluntary follow the conſonancy of art, others conform themſelves by geſture, although unwilling, becauſe their ſenſe is captivated, their reaſon not being intent to theſe things. Hence they fall into errors, who think thoſe things to be above nature, or contrary to nature---which indeed are by nature, and according to nature. We muſt know, therefore, that evey ſuperior moves its next inferior, in its degree and order, not only in bodies, but alſo in ſpirits: ſo the univerſal ſoul moves the particular ſoul; the rational acts upon the ſenſual, and that upon the vegetable; and every part of the world acts upon another, and every part is apt to be moved by another. And every part of this inferior world ſuffers from the heavens, according to their nature and aptitude, as one part of the animal body ſuffers for another. And the ſuperior intellectual world moves all things below itſelf; and, after a manner, contains all the ſame beings, from the firſt to the laſt, which are in the inferior world. Celeſtial bodies, therefore, move the bodies of the elementary world, compounded, generable, ſenſible (from the circumference to the center), by ſuperior, perpetual, and ſpiritual eſſences, depending on the primary intellect, which is the acting intellect; but upon the virtue put in by the word of God; which word the wiſe Chaldeans of Babylon call, the Cauſe of Cauſes; becauſe from it are produced all beings: the acting intellect, which is the ſecond, from it depends; and that by reaſon of the union of this word with the Firſt Author, from whom all things being are truly produced: the word, therefore, is the image of God---the acting intellect, the image of the word---the ſoul is the image of this intellect---and our word is the image of the ſoul, by which it acts upon natural things naturally, becauſe nature is the work thereof. And every one of thoſe perfects his ſubſequent: as a father his ſon; and none of the latter exiſts without the former; for they are depending among themſelves by a kind of ordinate dependency---ſo that when the latter is corrupted, it is returned into that which was next before it, until it come to the heavens; then to the univerſal ſoul; and, laſtly, into the acting intellect, by which all other creatures exiſt; and itſelf exiſts in the principal author, which is the creating word of God, to which, at length, all things are returned.

returned. Our ſoul, therefore, if it will work any wonderful thing in theſe inferiors, muſt have reſpect to their beginning, that it may be ſtrengthened and illuſtrated by that, and receive power of acting through each degree, from the very firſt Author. Therefore we muſt be more diligent in contemplating the ſouls of the ſtars---then their bodies, and the ſuper-celeſtial and intellectual world---then the celeſtial, corporeal, becauſe that is more noble; although, alſo, this be excellent, and the way to that, and without which medium the influence of the ſuperior cannot be attained to. As for example: the Sun is the king of ſtars, moſt full of light; but receives it from the intelligible world, above all other ſtars, becauſe the ſoul thereof is more capable of intelligible ſplendour. Wherefore he that deſires to attract the influence of the Sun, muſt contemplate upon the Sun; not only by the ſpeculation of the exterior light, but alſo of the interior. And no man can do this, unleſs he return to the ſoul of the Sun, and become like to it, and comprehend the intelligible light thereof with an intellectual ſight, as the ſenſible light with the corporeal eye; for this man ſhall be filled with the light thereof, and the light whereof, which is an under type impreſſed by the ſupernal orb, it receives into itſelf; with the illuſtration whereof his intellect being endowed, and truly like to it, and being aſſiſted by it, ſhall at length attain to that ſupreme brightneſs, and to all forms that partake thereof; and when he hath received the light of the ſupreme degree, then his ſoul ſhall come to perfection, and be made like to ſpirits of the Sun, and ſhall attain to the virtues and illuſtrations of the ſupernatural virtue, and ſhall enjoy the power of them, if he has obtained faith in the Firſt Author. In the firſt place, therefore, we muſt implore aſſiſtance from the Firſt Author; and praying, not only with mouth, but a religious geſture and ſupplicant ſoul, alſo abundantly, inceſſantly, and ſincerely, that he would enlighten our mind, and remove darkneſs, growing upon our ſouls by reaſon of our bodies.

CHAP. XLVI.

THE CONCLUSION OF THE CONSTELLATORY PRACTICE, OR TALISMANIC MAGIC; IN WHICH IS INCLUDED THE KEY OF ALL THAT HAS BEEN WRITTEN UPON THIS SUBJECT; SHEWING THE PRACTICE OF IMAGES, &c. BY WAY OF EXAMPLE, AND LIKEWISE THE NECESSARY OBSERVATIONS OF THE CELESTIALS, TOWARDS THE PERFECTION OF TALISMANICAL OPERATIONS.

WE will now ſhew thee the obſervations of celeſtial bodies, which are required for the practice of theſe things, which are briefly as follow:----

To make any one fortunate, we make an image at that time in which the *ſignificator of life, the giver of life,* or *Hylech, the ſigns and planets,* are fortunate: let the aſcendant and mid-heaven, and the lords thereof be fortunate; and alſo the place of the Sun and Moon; part of fortune and lord of conjunction or prevention, made before their nativity, by depreſſing the malignant planets, *i. e.* taking the times when they are depreſſed. But if we would make an image to procure miſery, we muſt do contrary to this; and thoſe which we before placed fortunate, we muſt now make unfortunate, by taking the malignant ſtars when they rule. And the ſame means we muſt take to make any place, region, city, or houſe unfortunate. But if you would make any one unfortunate who hath injured you, let there be an image made under the aſcenſion of that man whom thou wouldſt make unfortunate; and thou ſhalt take, when unfortunate, the lord of the houſe of his life, the lord of the aſcendant and the Moon, the lord of the houſe of the Moon, the lord of the houſe of the lord aſcending, and the tenth houſe and the lord thereof. Now, for the building, ſucceſs, or fitting of any place, place fortunes in the aſcendant thereof; and in the firſt and tenth, and ſecond and eighth houſe, thou ſhalt make the lord of the aſcendant, and the lord of the houſe of the Moon, fortunate. But to chaſe away certain animals (from any place) that are noxious to thee, that they may not generate or abide there, make an image under the aſcenſion of that animal which thou wouldſt chaſe away or deſtroy, and after the likeneſs thereof; for inſtance, now, ſuppoſe thou wouldſt wiſh to chaſe away ſcorpions from any place: let an image of a ſcorpion be made, the ſign Scorpio

Scorpio aſcending with the Moon; then thou ſhalt make unfortunate the aſcendant, and the lord thereof, and the lord of the houſe of *Mars;* and thou ſhalt make unfortunate the lord of the aſcendant in the eighth houſe; and let them be joined with an aſpect malignant, as oppoſite or ſquare, and wriſe upon the image the name of the aſcendant, and of the lord thereof, and the Moon, the lord of the day and hour; and let there be a pit made in the middle of the place from which thou wouldſt drive them, and put into it ſome earth taken out of the four corners of the ſame place, then bury the image there, with the head downwards, ſaying---"This is the burying of the *Scorpions*, that they may be forced to leave, and come no more into this place."---And ſo do by the reſt.

Now for gain, make an image under the aſcendant of that man to whom thou wouldſt appoint the gain; and thou ſhalt make the lord of the ſecond houſe, which is the houſe of ſubſtance, to be joined with the lord of the aſcendant, in a trine or ſextile aſpect, and let there be a reception amongſt them; thou ſhalt make fortunate the eleventh, and the lord thereof, and the eighth; and, if thou canſt, put part of fortune in the aſcendant or ſecond; and let the image be buried in that place, or from that place, to which thou wouldſt appoint the gain or fortune. Likewiſe, for agreement or love, let be made an image in the day of Jupiter, under the aſcendant of the nativity of him whom you would wiſh to be beloved; make fortunate the aſcendant and the tenth, and hide the evil from the aſcendant; and you muſt have the lords of the tenth, and planets of the eleventh, fortunate, joined to the lord of the aſcendant, from the trine or ſextile, with reception; then proceed to make another image, for him whom thou wouldſt ſtir up to love; whether it be a friend, or female, or brother, or relation, or companion of him whom thou wouldſt have favoured or beloved, if ſo, make an image under the aſcenſion of the eleventh houſe from the aſcendant of the firſt image; but if the party be a wife, or a huſband, let it be made under the aſcenſion of the ſeventh; if a brother, ſiſter, or couſin, under the aſcenſion of the third houſe; if a mother, of the tenth, and ſo on:---now let the ſignificator of the aſcendant of the ſecond image be joined to the ſignificator of the aſcendant of the firſt, and let there

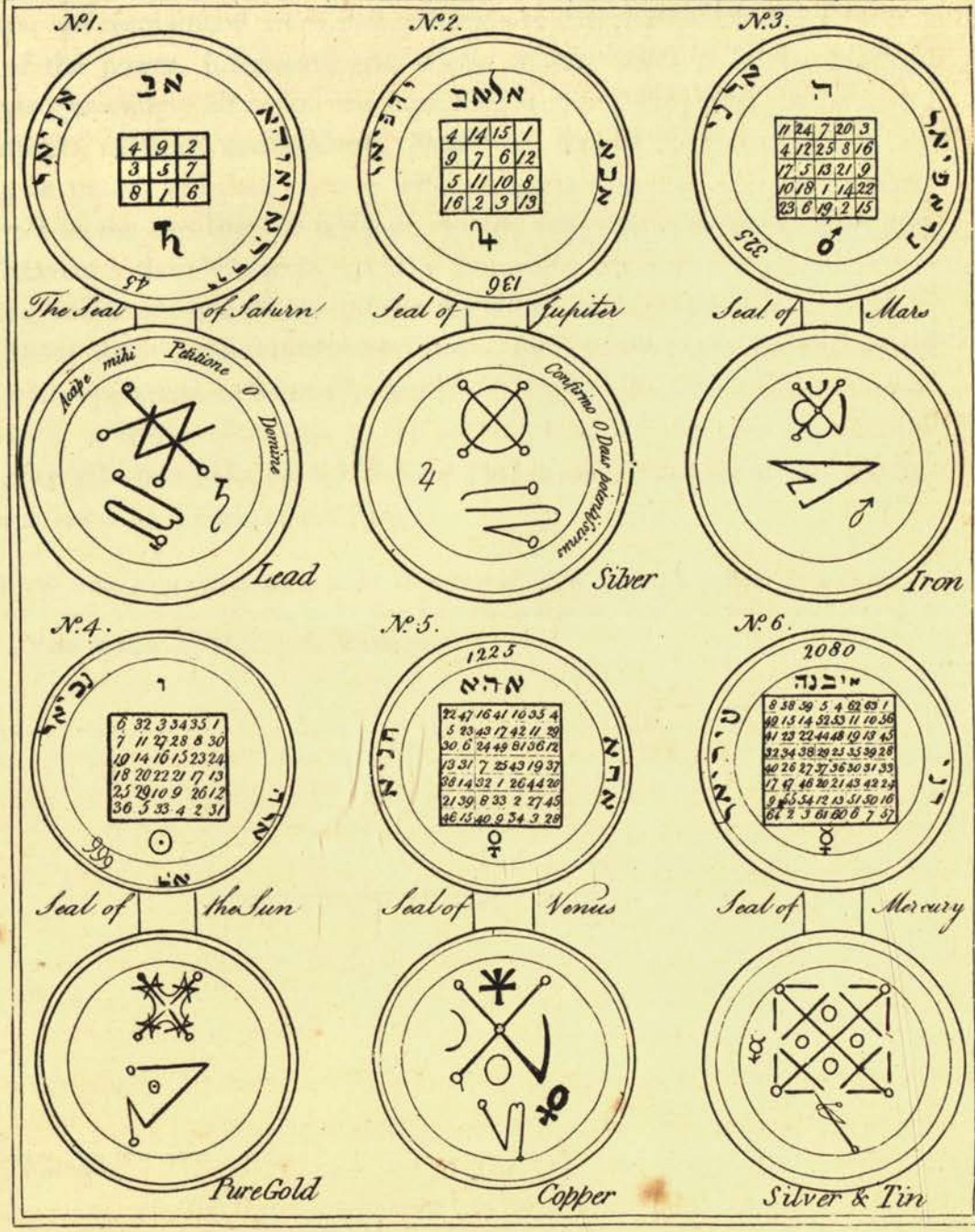
be

be between them a reception, and let the reſt be fortunate, as in the firſt image; afterwards join both the images together in a mutual embrace, or put the face of the ſecond to the back of the firſt, and let them be wrapped up in ſilk, and caſt away or ſpoiled.

Alſo, for the ſucceſs of petitions, and obtaining of a thing denied, or taken, or poſſeſſed by another, make an image under the aſcendant of him who petitions for the thing; and cauſe the lord of the ſecond houſe to be joined with the lord of the aſcendant, from a trine or ſextile aſpect, and let there be a reception betwixt them; and, if it can be ſo, let the lord of the ſecond be in the obeying ſigns, and the lord of aſcendant in the ruling: make fortunate the aſcendant and the lord thereof; and beware that the lord of the aſcendant be not retrograde, or combuſt, or cadent, or in the houſe of oppoſition, *i. e.* in the ſeventh from his own houſe; let him not be hindered by the malignant planets, but let him be ſtrong and in an angle; thou ſhalt make fortunate the aſcendant, and the lord of the ſecond, and the Moon: and make another image for him that is petitioned to, and begin it under the aſcendant belonging to him: as if he is a king, or prince, &c. begin it under the aſcendant of the tenth houſe from the aſcendant of the firſt image; if a father, under the fourth; if a ſon, under the fifth, and ſo of the like; then put the ſignificator of the ſecond image, joined with the lord of the aſcendant of the firſt image from a trine or ſextile, and let him receive it; and put them both ſtrong and fortunate, without any hinderance; make all evil fall from them; thou ſhalt make fortunate the tenth and the fourth, if thou canſt, or any of them; and when the ſecond image ſhall be perfect, join it with the firſt, face to face, and wrap them in clean linen, and bury them in the middle of his houſe who is the petitioner, under a fortunate ſignificator, *the fortune being ſtrong;* and let the face of the firſt image be towards the north, or rather towards that place where the thing petitioned for doth remain; or, if it happens that the petitioner goes forward to obtain the thing deſired or petitioned for, let him carry the ſaid images with him. Thus we have given, in a few examples, the key of all Taliſmanical operations whatſoever, by which wonderful effects may be wrought either by images, by rings, by glaſſes, by ſeals, by tables, or any other

Magick Seals, or Talismans.

Plate. Eg 1st



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other magical inſtruments whatſoever; but as theſe have their chief grounds in the true knowledge of the effects of the planets, and the riſing of the conſtellations, we recommend an earneſt attention to that part of Aſtrology * which teaches of the power, influences, and effects of the celeſtial bodies amongſt themſelves generally; likewiſe, we would recommend the artiſt to be expert in the aſpects, motions, declinations, riſings, &c. &c. of the ſeven planets, and perfectly to underſtand their natures, either mixed or ſimple; alſo, to be ready and correct in the erecting of a figure, at any time, to ſhew the true poſition of the heavens; there being ſo great a ſympathy between the celeſtials and ourſelves; and to obſerve all the other rules which we have plentifully recited: and, without doubt, the induſtrious ſtudent ſhall receive the ſatisfaction of bringing his operations and experiments to effect that which he ardently deſires. With which, wiſhing all ſucceſs to the contemplator of the creature and the Creator, we will here cloſe up this Second Part of our Work, and the concluſion of our Book of Taliſmanical Magic.

* Thoſe who would be perfect in the neceſſary knowledge of Aſtrology, ought to ſtudy from Coley, his book, called Clavis Aſtrologiæ Elimata, or his Key new filed—Salmon's Soul of Aſtrology—Lilley's, or Partridge's, Vade Mecum—or Middleton's Aſtrology.

THE END OF THE FIRST BOOK.

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THE MAGUS;

OR,

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AND

CABALISTICAL MAGIC;

DISCOVERING

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OF

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ON

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BOOK II. PART I.

MAGNETISM.

IN our following Treatiſe of Magnetiſm we have collected and arranged in order ſome valuable and ſecret things out of the writings of that moſt learned chemiſt and philoſopher Paracelſus, who was the ornament of Germany and the age he lived in. Likewiſe we have extracted the very marrow of the ſcience of Magnetiſm out of the copious and elaborate works of that moſt celebrated philoſopher (by fire) Van Helmont, who, together with Paracelſus, induſtriouſly promulgated all kinds of magnetic and ſympathetic cures, which, through the drowſineſs, ignorance, unbelief, and obſtinacy of

the preſent age, have been ſo much and ſo totally neglected and condemned; yet, however impudent in their aſſertions, and bigotted to their own falſe opinions, ſome of our modern philoſophers may be, yet we have ſeen two or three individuals, who, by dint of perſeverance, have proved the truth and poſſibility of Magnetiſm, by repeated and public experiments. Indeed the ingenious invention of the Magnetic Tractors prove at once that ſcience ſhould never be impeded by public ſlander or miſrepreſentation of facts that have proved to be of general utility. And we do not doubt but that we ſhall be able to ſhew, by the theory and practice delivered in the ſequel, that many excellent cures may be performed by a due conſideration and attentive obſervance of the principles upon which ſympathy, antipathy, magnetic attraction, &c. are founded; and which will be fully illuſtrated in the following compendium:

We ſhall haſten to explain the firſt principles of Magnetiſm, by examining the magnetic or attractive power.

CHAP. I.

* THE MAGNETIC, OR ATTRACTIVE POWER OR FACULTY.

AS concerning an action locally at a diſtance, wines do ſuggeſt a demonſtration unto us: for, every kind of wine, although it be bred out of co-bordering provinces, and likewiſe more timely bloſſoming elſewhere, yet it is troubled while our country vine flowereth; neither doth ſuch a diſturbance ceaſe as long as the flower ſhall not fall off from our vine; which thing ſurely happens, either from a common motive-cauſe of the vine and wine, or from a particular diſpoſition of the vine, the which indeed troubles the wine, and doth ſhake it up and down with a confuſed tempeſt: or likewiſe, becauſe the wine itſelf doth thus trouble itſelf of its own free accord,

* Van Helmont.

by

by reaſon of the flowers of the vine: of both the which latter, if there be a fore-touched conformity, conſent, co-grieving, or congratulation; at leaſt, that cannot but be done by an action at a diſtance: to wit, if the wine be troubled in a cellar under ground, whereunto no vine perhaps is near for ſome miles, neither is there any diſcourſe of the air under the earth, with the flower of the abſent vine; but, if they will accuſe a common cauſe for ſuch an effect, they muſt either run back to the ſtars, which cannot be controuled by our pleaſures and liberties of boldneſs; or, I ſay, we return to a confeſſion of an action at a diſtance: to wit, that ſome one and the ſame, and as yet unknown ſpirit, the mover, doth govern the abſent wine, and the vine which is at a far diſtance, and makes them to talk and ſuffer together. But, as to what concerns the power of the ſtars, I am unwilling, as neither dare I, according to my own liberty, to extend the forces, powers, or bounds of the ſtars beyond or beſides the authority of the ſacred text, which ſaith (it being pronounced from a divine teſtimony) that the ſtars ſhall be unto us for ſigns, ſeaſons, days, and years: by which rule, a power is never attributed to the ſtars, that wine bred in a foreign ſoil, and brought unto us from far, doth diſturb, move, or render itſelf confuſed: for, the vine had at ſome time received a power of encreaſing and multiplying itſelf before the ſtars were born: and vegetables were before the ſtars, and the imagined influx of theſe: wherefore alſo, they cannot be things conjoined in eſſence, one whereof could conſiſt without the other. Yea, the vine in ſome places flowereth more timely; and, in rainy, or the more cold years, our vine flowereth more ſlowly, whoſe flower and ſtages of flouriſhing the wine doth, notwithſtanding, imitate; and ſo neither doth it reſpect the ſtars, that it ſhould diſturb itſelf at their beck.

In the next place, neither doth the wine hearken unto the flouriſhing or bloſſoming of any kind of capers, but of the wine alone: and therefore we muſt not flee unto an univerſal cauſe, the general or univerſal ruling air of worldly ſucceſſive change; to wit, we may rather run back unto impoſſibilities and abſurdities, than unto the moſt near commerces of reſemblance and unity, although hitherto unpaſſable by the ſchools.

Moreover,

Moreover, that thing doth as yet far more manifeſtly appear in ale or beer: when, in times paſt, our anceſtors had ſeen that of barley, after whatſoever manner it was boiled, nothing but an empty ptiſana or barley-broth, or alſo a pulp was cooked; they meditated, that the barley firſt ought to bud (which then they called malt) and next, they nakedly boiled their ales, imitating wines: wherein, firſt of all, ſome remarkable things do meet in one; to wit, there is ſtirred up in barley, a vegetable bud, the which when the barley is dried, doth afterwards die, and loſeth the hope of growing, and ſo much the more by its changing into meal, and afterwards by an after-boiling, it deſpairs of a growing virtue; yet theſe things nothing hindering, it retains the winey and intoxicating ſpirit of aqua vitæ, the which notwithſtanding it doth not yet actually poſſeſs: but at length, in number of days, it attaineth it by virtue of a ferment: to wit, in the one only boſom of one grain one only ſpirit is made famous with diverſe powers, and one power is gelded, another being left: which thing indeed, doth as yet more wonderfully ſhine forth; when as the ale or beer of malt diſturbs itſelf while the barley flowereth, no otherwiſe than as wine is elſewhere wont to do: and ſo a power at a far abſent diſtance is from hence plain to be ſeen: for truly there are cities from whom pleaſant meadows do expel the growing of barley for many miles; and by ſo much the more powerfully do ales prove their agreement with the abſent flowering barley; in as much as the gelding of their power hath withdrawn the hopes of budding and increaſing: and at length the aqua vitæ being detained and ſhut up within the ale, hogſhead, and priſon of the cellar, cannot with the ſafety of the ale or beer wandering for ſome leagues unto the flowering ear of barley, that thereby, as a ſtormy returner, it may trouble the remaining ale with much confuſion. Certainly there is a far more quiet paſſage for a magnetical or attractive agreement among ſome agents at a far diſtance from each other, than there is to dream an aqua vitæ wandering out of the ale of a cellar, unto the flowering barley, and from thence to return unto the former receptacles of its pen-caſe, and ale: But the ſign imprinted by the appetite of a woman great with child, on her young, doth fitly, and alike clearly confirm a magnetiſm or attractive faculty and its operation at a diſtance: to wit, let there be a woman great with child, which

which deſires another cherry, let her but touch her forehead or any other place with her finger; without doubt, the young is ſigned in its forehead with the image of the cherry, which afterwards doth every year wax green, white, yellow, and at length looks red, according to the tenor of the trees: and it much more wonderfully expreſſes the ſame ſucceſſive alteration of maturities in Spain than in Germany: and ſo hereby an *action at a diſtance* is not only confirmed, but alſo a conformity or agreement of the eſſences of the cherry tree, in its wooden and fleſhly trunk; a conſanguinity or near affinity of a *being* impreſſed upon the part by an inſtantaneous imagination, and by a ſucceſſive courſe of the years of its kernel; ſurely the more learned ought not to impute thoſe things unto evil ſpirits, which, through their own weakneſs, they are ignorant of; for theſe things do on all ſides occur in nature, the which, through our ſlenderneſs, we are not able to unfold; for to refer whatſoever gifts of God are in nature (becauſe our dull capacity does not comprehend the ſame rightly) to the devil, ſhews both ignorance and raſhneſs, eſpecially when, as all demonſtration of *cauſes* from a former thing or cauſe is baniſhed from us, and eſpecially from Ariſtotle, who was ignorant of all nature, and deprived of the good gifts which deſcends from the Father of Lights; unto whom be all honour and glory.

Note. We may, by the aforeſaid chapter, ſee the wonderful working power of the attractive or univerſal ſpirit, which can by no other means be ſo clearly demonſtrated as by the ſympathies in natural things, which are inherent throughout all nature; and, upon this principle of ſympathy and antipathy, we ſay is founded that ſpiritual power which tends to things and objects remote one from the other, *i. e.* a magnetic attraction, which does actually exiſt, as we ſhall clearly prove by experiment, where we fully ſhew the action and paſſion that is between natural ſpirits, by which means wonderful effects are produced, which have ignorantly been attributed to divers ſuperſtitions, as *Sorcery*, *Inchantment*, *Nigromancy*, or *the Black Art*, &c.

CHAP.

CHAP. II.

OF SYMPATHETIC MEDICINES.

IN the year 1639, a little book came forth, whoſe title was, 'The Sympathetical Powder of Edricius Mohynus, of Eburo,' whereby wounds are cured without application of the medicine unto the part afflicted, and without ſuperſtition; it being ſifted by the ſieve of the reaſons of Galen and Ariſtotle; wherein it is Ariſtotetically, ſufficiently, proved, whatſoever the title of it promiſes; but it hath neglected the *directive faculty*, or *virtue*, which may bring the virtues of the ſympathetical powder, received in the bloody towel or napkin, unto the diſtant wound.

Truly, from a wound, the venal blood, or corrupt pus, or ſanies, from an ulcer, being received in the towel, do receive, indeed, a balſam from a ſanative or healing being; I ſay, from the power of the vitriol, a medicinal power connected and limited in the aforeſaid mean; but the virtues of the balſam received are directed unto the wounded object, not indeed by an influential virtue of the ſtars, and much leſs do they fly forth of their own accord unto the object at a diſtance: therefore the ideas of him that applieth the ſympathetical remedy are connected in the mean, and are made directreſſes of the balſam unto the object of his deſire: even as we have above alſo minded by injections concerning ideas of the deſire. Mohyns ſuppoſed that the power of ſympathy depends upon the ſtars, becauſe it is an imitator of influences: but I draw it out of a much nearer ſubject: to wit, out of directing ideas, begotten by their mother Charity, or a deſire of goodwill: for, from hence does that ſympathetic powder operate more ſucceſsfully, being applied by the hand of one than another: therefore I have always obſerved the beſt proceſs where the remedy is inſtituted by a deſire of charity; but, that it doth ſucceed, with ſmall ſucceſs, if the operator be a careleſs or drunken perſon: and, from hence, I have more eſteemed the ſtars of the

the mind, in ſympathetical remedies, than the ſtars of heaven: but that images, being conceived, are brought unto an object at a diſtance, a pregnant woman is an example of, becauſe ſhe is ſhe who preſently transfers all the ideas of her conception on her young, which dependeth no otherwiſe on the mother than from a communion of univerſal nouriſhment. Truly, ſeeing ſuch a direction of deſire is plainly natural, it is no wonder that the evil ſpirit doth require the ideas of the deſires of his imps to be annexed unto a mean offered by him. Indeed, the ideas of the deſire are after the manner of the influences of heaven caſt into a proper object how locally remote ſoever; that is, they are directed by the deſire, eſpecially pointing out an object for itſelf, even as the ſight of the baſiliſk, or touch of the torpedo, is reflected on their willed object; for I have already ſhewn in its place, that the devil doth not attribute ſo much as any thing in the directions of things injected; but that he hath need of a free, directing, and operative power or faculty. But I will not diſgrace ſympathetical remedies becauſe the devil operates ſomething about things injected into the body: for what have ſympathetical remedies in common? Although Satan doth co-operate in injections by wicked natural means required from his bond ſlaves; for every thing ſhall be judged guilty, or good, from its ends and intents: and it is ſufficient that ſympathetical remedies do agree with things injected in *natural means*, or medicines.

CHAP. III.

OF THE MAGNETIC OR SYMPATHETIC UNGUENT, THE POWDER OF SYMPATHY, ARMARY UNGUENT, CURING OF WOUNDS, ECSTASIES, WITCHCRAFT, MUMMIES, &c.

WE ſhall now ſhow ſome remarkable operations that are effected by magnetiſm, and founded upon natural ſympathy and antipathy, likewiſe how by theſe means ſome extraordinary cures may be performed.

The goodneſs of the Creator every where extended, created every thing for the uſe of ungrateful man; neither did he admit any of the theologiſts, or divines, as aſſiſtants in council, how many or how great virtues he ſhould infuſe into things natural. But there are thoſe who venture to meaſure the wonderful works of God by their own ſharpened and refined wit, whereby they deny God to have given ſuch virtue to things; as though man (a worm) was able, by his narrow and limited capacity, to comprehend Omniſcience; he therefore meaſures the minds of all men by his own, who think that cannot be done, which they cannot underſtand. *They* therefore can only develope the myſteries of nature, who being verſed in the art of Cabala, Fire, and Magic, examined the properties of things, and draw, from darkneſs into light, the lurking powers of *Man*, *Animals*, *Vegetables*, *Minerals*, and *Stones*; and, ſeparating the crudities, dregs, poiſons, heterogenities, that are the thorns implanted in virgin nature from the curſe. For an obſerver of nature ſees daily ſhe doth *diſtil*, *ſublime*, *calcine*, *ferment*, *diſſolve*, *coagulate*, *fix*, &c. therefore we who are the miniſters of nature do ſeparate, &c. finding out the cauſes and effects of every phænomena ſhe produces.

Now, as magnetiſm is ordained for the uſe of man, and for the curing of the various diſorders incident to human nature, we ſhall firſt touch upon the grand ſubject of magnetiſm, known to poſſeſs wonderful properties, and which are not only evident to every eye, but ſhew us ſufficient grounds for our admitting the poſſibility and reality of magnetiſm in general.

The loadſtone poſſeſſes an eminent medicinal faculty againſt many violent and implacable diſorders. Helmont ſays, that the back of the loadſtone, as it repulſes iron, ſo alſo it removes gout, ſwellings, rheum, &c. that is of the nature or quality of iron. The iron-attracting faculty, if it be joined to the mummy of a woman, and the back of the loadſtone be put within her thigh, and the belly of the loadſtone on her loins, it ſafely prevents a miſcarriage, already threatened; but the belly of the loadſtone applied within the thigh and the back to her loins, it doth wonderfully facilitate her delivery.

Likewiſe the wearing the loadſtone eaſes and prevents the cramp, and ſuch like diſorders and pains.

Uldericus

Uldericus Balk, a dominican friar, publiſhed a book at Frankfort in the year 1611, concerning the lamp of life; in which we ſhall find (taken from Paracelſus) the true magnetical cure of many diſeaſes, *viz.* the dropſy, gout, jaundice, &c. For if thou ſhalt encloſe the warm blood of the ſick in the ſhell and white of an egg, which is expoſed to a nouriſhing warmth, and this blood, being mixed with a piece of fleſh, thou ſhalt give to a hungry dog, the diſorder departs from thee into the dog; no otherwiſe than the leproſy of Naaman paſſed over into Gehazi through the execration of the prophet.

If women, weaning their infants, ſhall milk out their milk upon hot burning coals, the breaſt ſoon dries.

If any one happens to commit nuiſance at thy door, and thou wilt prevent that beaſtly trick in future, take the poker red-hot, and put it into the excrement, and, by magnetiſm, his poſteriors ſhall become much ſcorched and inflamed.

Make a ſmall table of the lighteſt, whiteſt, and baſeſt kind of lead; and at one end put a piece of amber, and, three ſpans from it, lay a piece of green vitriol; this vitriol will ſoon loſe its colour and acid: both which effects are found in the preparation of amber. The root of the Caroline thiſtle being plucked up when full of juice and virtue, and tempered with the mummy of a man, will exhauſt the powers and natural ſtrength out of a man, on whoſe ſhadow thou ſhalt ſtand, into thyſelf.

CHAP. IV.

OF THE ARMARY UNGUENT, OR WEAPON SALVE, &c.

THE principal ingredient in this confection, is the moſs of a dead man's ſkull, which Van Helmont calls the excreſcencies or ſuperfluities of the ſtars. Now the moſs growing on the ſkull of a dead man, ſeeing it has received its ſeed from the heavens, but its increaſe from the mummial marrow of the ſkull of man, or tower of the microcoſm, has obtained excellent aſtral and magnetic powers beyond the common condition of vegetables, although herbs, as they are herbs, want not their own magnetiſm.

Now, the magnetiſm of this unguent draws out that ſtrange diſpoſition from the wound (which otherwiſe, by a diſunion of the parts that held together, and by which, I ſay, ſtrange diſpoſition and foreign quality is produced) from whence it ſlips, not being overburdened or oppreſſed by any accident, ſuddenly grow together; and this is effected by the armary unguent, or weapon ſalve. From this it appears that the unguent, or weapon ſalve, its property is to heal ſuddenly and perfectly without pain, coſts, peril, or loſs of ſtrength; hence it is manifeſt that the magnetical virtue is from God.

It is now ſeaſonable to diſcover the immediate cauſe of magnetiſm in the unguent.

Firſt of all, by the conſent of myſtical divines, we divide man into the external and internal man, aſſigning to both the powers of a certain mind, or intelligence: for ſo there doth a will belong to fleſh and blood, which may not be either the will of man or the will of God; and the heavenly Father alſo reveals ſome things unto the more inward man, and ſome things fleſh and blood reveals, that is, the outward and ſenſitive, or animal man. For, how could the ſervice of idols, envy, &c. be rightly numbered among the works of the fleſh, ſeeing they conſiſt only in the imagination, if the fleſh had not alſo its own imagination and elective will?

Furthermore, that there are miraculous ecſtaſies belonging to the more inward man, is beyond diſpute. That there are alſo ecſtaſies in the animal man, by

by reaſon of an intenſe, or heightend imagination, is, without doubt. Martin del Ris, an elder of the ſociety of Jeſus, in his Magical Diſquiſitions or Enquiries, makes mention of a certain young man in the city Inſulis, that was tranſported with ſo violent a deſire of ſeeing his mother, that through the ſame intenſe deſire, as if being rapt up by an ecſtaſy, he ſaw her perfectly, although many miles abſent from thence; and, returning again to himſelf, being mindful of all that he had ſeen, gave many true ſigns of his true preſence with his mother.

Now that deſire aroſe from the more outward man, *viz.* from blood and ſenſe, or fleſh, is certain; for, otherwiſe, the ſoul being once diſlodged, or looſened from the bonds of the body, cannot, except by miracle, be reunited to it; there is therefore in the blood a certain ecſtatical or tranſporting power, which, if at any time ſhall be excited or ſtirred up by an ardent deſire and moſt ſtrong imagination, it is able to conduct the ſpirit of the more outward man even to ſome abſent and far diſtant object, but then that power lies hid in the more outward man, as it were, in *potentia*, or by way of poſſibility; neither is it brought into act, unleſs it be rouſed up by the imagination, inflamed and agitated by a moſt fervent and violent deſire.

CHAP V.

OF THE IMAGINATIVE POWER AND THE MAGNETISM OF THE NATURAL SPIRITS, MUMMIAL ATTRACTION, SYMPATHIES OF ASTRAL SPIRITS, WITH THEIR BODIES, UPON WHICH THE WHOLE ART OF NECROMANCY IS FOUNDED.

MOREOVER, when as the blood is after ſome ſort corrupted, then indeed all the powers thereof which, without a foregoing excitation of the imagination, were before in poſſibility, are of their own accord, drawn forth into action; for, through corruption of the grain, the ſeminal virtue, otherwiſe drowſy, and barren, breaks forth into act; becauſe, that ſeeing the eſſences of things, and their

their vital ſpirits, know not how to putrify by the diſſolution of the inferior harmony, they ſprung up as ſurviving afreſh. For, from thence it is that every occult property, the compact of their bodies being by foregoing digeſtion, (which we call putrifaction) now diſſolved, comes forth free to hand, diſpatched, and manifeſt for action.

Therefore when a wound, through the entrance of air, hath admitted of an adverſe quality, from whence the blood forthwith ſwells with heat or rage in its lips, and otherwiſe becomes mattery, it happens, that the blood in the wound juſt made, by reaſon of the ſaid foreign quality, doth now enter into the beginning of ſome kind of corruption (which blood being alſo then received on the weapon or ſplinter thereof, is beſmeared with the magnetic ungent) the which entrance of corruption, mediating the ecſtatical power lurking potentially in the blood, is brought forth into action; which power, becauſe it is an exiled returner unto its own body, by reaſon of the hidden ecſtaſy; hence that blood bears an individual reſpect unto the blood of its whole body. Then indeed the magnetic or attractive faculty is buſied in operating in the unguent, and through the mediation of the ecſtatical power (for ſo I call it for want of an etymology) ſucks out the hurtful quality from the lips of the wound, and at length, through the mummial, balſamical, and attractive virtue, attained in the unguent, the magnetiſm is perfected.

So thou haſt now the poſitive reaſon of the natural magnetiſm in the unguent, drawn from natural magic, whereunto the light of truth aſſents; ſaying, "where the treaſure is there is the heart alſo."

For if the treaſure be in heaven, then the heart, that is, the ſpirit of the internal man is in God, who is the paradiſe, who alone is eternal life.

But if the treaſure be fixed or laid up in frail and mortal things, then alſo the heart and ſpirit of the external man is in fading things; neither is there any cauſe of bringing in a myſtical ſenſe, by taking not the ſpirit, but the cogitation and naked deſire, for the heart; for that would contain a frivolous thing, that whereſoever a man ſhould place his treaſure in his thought or cogitation, there his cogitation would be.

Alſo truth itſelf doth not interpret the preſent text myſtically, and alſo by an example adjoined, ſhews a local and real preſence of the eagles with the dead carcaſs,

carcaſs, ſo alſo that the ſpirit of the inward man is locally in the kingdom of God in us, which is God himſelf; and that the heart or ſpirit of the animal or outward ſenſitive man is locally about its treaſure.

What wonder is it, that the aſtral ſpirits of carnal or animal men ſhould, as yet, after their funerals, ſhew themſelves as in a bravery, wandering about their buried treaſure, whereunto the whole of Necromancy (or art of divination by the calling of ſpirits) of the antients hath enſlaved itſelf?

I ſay, therefore, that the internal man is an animal or living creature, making uſe of the reaſon and will of blood: but, in the mean time, not barely an animal, but moreover the image of God.

Logicians therefore may ſee how defectively they define a man from the power of rational diſcourſe. But of theſe things more elſewhere.

I will therefore adjoin the magnetiſm of eagles to carcaſſes; for neither are flying fowls endowed with ſuch an acute ſmelling, that they can, with a mutual conſent, go from Italy into Africa unto carcaſſes.

For neither is an odour ſo largely and widely ſpread; for the ample latitude of the interpoſed ſea hinders it, and alſo a certain elementary property of conſuming it; nor is there any ground that thou ſhouldeſt think theſe birds do perceive the dead carcaſſes at ſo far a diſtance, with there ſight, eſpecially if thoſe birds ſhall lie ſouthwards behind a mountain.

But what need is there to enforce the magnetiſm of fowls by many arguments, ſince God himſelf, who is the beginning and end of philoſophy, doth expreſsly determine the ſame proceſs to be of the heart and treaſure, with theſe birds and the carcaſs, and ſo interchangeably between theſe and them?

For if the eagles were led to their food, the carcaſſes, with the ſame appetite whereby four-footed beaſts are brought on to their paſtures, certainly he had ſaid, in one word, that living creatures flock to their food even as the heart of man to his treaſure; which would contain a falſehood: for neither doth the heart of man proceed unto its treaſure, that he may be filled therewith, as living creatures do to their meat; and therefore the compariſon of the heart of man and of the eagle lies not in the end for which they tend or incline to a deſire, but in the manner of tendency; namely that they are allured and carried on by magnetiſm, really and locally.

Therefore

Therefore the ſpirit and will of the blood fetched out of the wound, having intruded itſelf into the ointment by the weapon being anointed therewith, do tend towards their treaſure, that is, the reſt of the blood as yet enjoying the life of the more inward man: but he ſaith by a peculiar teſtimony, that the eagle is drawn to the carcaſs, becauſe ſhe is called thereunto by an implanted and mummial ſpirit of the carcaſs, but not by the odour of the putrifying body: for indeed that animal, in aſſimilating, appropritates to himſelf only this mummial ſpirit: for from thence it is ſaid of the eagle, in a peculiar manner, "my youth ſhall be renewed as the eagle's."

For truly the renewing of her youth proceeds from an eſſential extraction of the mummial ſpirit being well refined by a certain ſingular digeſtion proper to that fowl, and not from a bare eating of the fleſh of the carcaſs; otherwiſe dogs alſo and pies would be renewed, which is falſe.

Thou wilt ſay, that it is a reaſon far-fetched in behalf of magnetiſm; but what wilt thou then infer hereupon? If that which thou confeſſeth to be far remote for thy capacity of underſtanding, that ſhall alſo with thee be accounted to be fetched from far. Truly the book of Geneſis avoucheth, that in the blood of all living creatures doth their ſoul exiſt.

For there are in the blood certain vital powers *, the which, as if they were ſoulified or enlivened, do demand revenge from Heaven, yea, and judicial puniſhment from earthly judges on the murderer; which powers, ſeeing they cannot be denied to inhabit naturally in the blood, I ſee not why they can

* This ſingular property of the blood, which Helmont calls *Vital Powers*, is no leſs wonderful than true, having been myſelf a witneſs of this experiment while in South Wales. It was tried upon a body that was malicioufly murdered, through occaſion of a quarrel over-night at an alehouſe. The fellow who was ſuſpected of the murder appeared the next day in public ſeemingly unconcerned. The Coroner's Jury ſat upon the body within twenty-four hours after this notable murder was committed; when the ſuſpected was ſuddenly taken into cuſtody, and conveyed away to the ſame public-houſe where the inquiſition was taken. After ſome debate, one Dr. Jones deſired the ſuſpected to be brought into the room; which done, he deſired the villain to lay his left hand under the wound, which was a deep gaſh on the neck, and another on the breaſt; the villain plainly confeſſed his guilt by his trepidation; but as ſoon as he lightly laid his finger on the body, the blood immediately ran, about ſix or ſeven drops, to the admiration of all preſent. If any one doubts the truth of this narrative, however learned and profound he may think himſelf, let him call perſonally upon me, and I will give him ſuch reference, and that truly reſpectable and fair, as ſhall convince him of the fact. FRANCIS BARRETT.

reject

reject the magnetiſm of the blood, as accounting it among the ridiculous works of Satan.

This I will ſay more, to wit, that thoſe who walk in their ſleep, do, by no other guide than the ſpirit of the blood, that is, of the outward man, walk up and down, perform buſineſs, climb walls, and manage things that are otherwiſe impoſſible to thoſe that are awake. I ſay, by a magical virtue, natural to the more outward man; that Saint Ambroſe, although he was for diſtant in his body, yet was viſibly preſent at the funeral ſolemnities of Saint Martin; yet was he ſpiritually preſent at thoſe ſolemnities, in the viſible ſpirit of the external man, and no otherwiſe: for, inaſmuch as in that ecſtaſy which is of the more internal man, many of the ſaints have ſeen many and abſent things. This is done without time and place, through the ſuperior powers of the ſoul being collected in unity, and by an intellectual viſion, but not by a viſible preſence; otherwiſe the ſoul is not ſeparated from the body, but in good earneſt, or for altogether; neither is it re-connected thereunto, which re-connexion, notwithſtanding, is otherwiſe natural or familiar to the ſpirit of the more outward man.

It is not ſufficient in ſo great a paradox, to have once, or by one ſingle reaſon, touched at the matter; it is to be further propagated, and we muſt explain how a magnetical attraction happens alſo between inanimate things, by a certain perceivance or feeling; not indeed animal or ſenſitive, but natural.

Which thing, that it may be the more ſeriouſly done, it behoves us firſt to ſhew what Satan can, of his own power, contribute to, and after what manner he can co-operate in the merely wicked and impious actions of witches: for, from thence it will appear unto what cauſe every effect may be attributed.

In the next place, what that ſpiritual power may be which tends to a far remote object; or what may be the action, paſſion, and ſkirmiſhing between natural ſpirits, or what may be the ſuperiority of man as to other inferior creatures; and, by conſequence, why indeed our unguent, being compounded of human mummies, do thoroughly cure horſes alſo. We will explain the matter in the following chapter.

CHAP. VI.

OF WITCHCRAFT.

LET a witch therefore be granted, who can ſtrongly torment an abſent man by an image of wax, by imprecation or curſing, by enchantment, or alſo by a foregoing touch alone, (for here we ſpeak nothing of Sorceries, becauſe they are thoſe which kill only by poiſon, inaſmuch as every common apothecary can imitate thoſe things) that this act is diabolical, no man doubts: however, it is profitable to diſcern how much Satan and how much the witch can contribute hereunto.

The Firſt Suppoſition.

Firſt of all, thou ſhalt take notice, that Satan is the ſworn and irreconcileable enemy of man, and to be ſo accounted by all, unleſs any one had rather have him to be his friend; and therefore he moſt readily procures whatſoever miſchief he is able to cauſe or wiſh unto us, and that without doubt and neglect.

The Second Suppoſition.

And then although he be an enemy to witches themſelves, foraſmuch as he is alſo a moſt malicious enemy to all mankind in general; yet, in regard they are his bond-ſlaves, and thoſe of his kingdom, he never, unleſs againſt his will, betrays them, or diſcovers them to judges, *&c.*

From the former ſuppoſition I conclude, that if Satan were able of himſelf to kill a man who is guilty of deadly ſin, he would never delay it; but he doth not kill him, therefore he cannot.

Notwithſtanding, the witch doth oftentimes kill; hence alſo ſhe can kill the ſame man, no otherwiſe than as a privy murderer at the liberty of his own will ſlays any one with a ſword.

There

There is therefore a certain power of the witch in this action, which belongs not to Satan, and conſequently Satan is not the principal efficient and executor of that murder; for otherwiſe if he were the executioner thereof, he would in nowiſe ſtand in need of the witch as his aſſiſtant; but he alone had ſoon taken the greateſt part of men out of the way.

Surely moſt miſerable were the condition of mortals who ſhould be ſubject to ſuch a tyrant, and ſtand liable to his commands; we have too faithful a God, than that he ſhould ſubject the work of his own hands to the arbitrary dominion of Satan.

Therefore in this act, there is a certain power plainly proper and natural to the witch which belongs not to Satan.

Moreover, of what nature, extent, and quality that power may be, we muſt more exactly ſift out.

In the firſt place, it is manifeſt that it is no corporeal ſtrength of the male ſex; for neither doth there concur any ſtrong touching of the extreme parts of the body, and witches are for the moſt part feeble, impotent, and malicious old women, therefore there muſt needs be ſome other power, far ſuperior to a corporeal attempt, yet natural to man.

This power therefore was to be ſeated in that part wherein we moſt nearly reſemble the image of God; and although all things do alſo, after ſome ſort, repreſent that venerable image, yet becauſe man doth moſt elegantly, properly, and nearly do that, therefore the image of God in man doth far outſhine, bear rule over, and command the images of God in all other creatures; for, peradventure, by this prerogative, all things are put under his feet.

Wherefore if God act, *per nutum*, or by a beck, namely by his word, ſo ought man to act ſome things only by his beck or will, if he ought to be called his true image: for neither is that new, is that troubleſome, is that proper to God alone: for Satan, the moſt vile abject of creatures, doth alſo locally move bodies *per nutum*, or by his beck alone, ſeeing he hath not extremities or corporeal organs, whereby to touch, move, or alſo to ſnatch a new body to himſelf.

That privilege therefore ought no leſs to belong to the inward man, as he is a ſpirit, if he ought to repreſent the image of God, and that indeed not an idle one; if we call this faculty magical, and thou being badly inſtructed, art terrified at this word, thou mayeſt, for me, call it a ſpiritual ſtrength or efficacy: for, truly, we are nothing ſolicitous about names. I always, as immediately as I can, caſt an eye upon the thing itſelf.

That magical power, therefore, is in the inward man, whether thou, by this etymology, or true word, underſtandeſt the ſoul or the vital ſpirit thereof, it is now indifferent to us; ſince there is a certain proportion of the internal man towards the external in all things, glowing or growing after its own manner, which is an appropriated diſpoſition, and proportioned property.

Wherefore the power or faculty muſt needs be diſperſed throughout the whole man; in the ſoul, indeed, more vigorous, but in the fleſh and blood far more remiſs.

CHAP. VII.

OF THE VITAL SPIRIT, &c.

THE vital ſpirit in the fleſh and blood performs the office of the ſoul; that is, it is the ſame ſpirit in the outward man, which, in the ſeed, forms the whole figure, that magnificent ſtructure and perfect delineation of man, and which hath known the ends of things to be done, becauſe it contains them; and the which, as preſident, accompanies the new framed young, even unto the period of its life; and the which, although it depart therewith, ſome ſmacks or ſmall quantity, at leaſt, thereof remains in a carcaſs ſlain by violence, being as it were moſt exactly co-fermented with the ſame. But, from a dead carcaſs that was extinct of its own accord, and from nature failing, as well the implanted as inflowing ſpirit paſſed forth at once.

For

For which reaſon, phyſicians divide this ſpirit into the implanted or mummial, and inflowing or acquired ſpirit, which departs; to wit, with the former life and this influxing ſpirit they afterwards ſubdivide into the natural, vital, and animal ſpirit; but, we likewiſe, do here comprehend them all at once in one ſingle word.

The ſoul therefore being wholly a ſpirit could never move or ſtir up the vital ſpirit, (being indeed corporeal,) much leſs fleſh and bones, unleſs a certain natural power, yet magical and ſpiritual, did deſcend from the ſoul into the ſpirit and body.

After what ſort, I pray, could the corporeal ſpirit obey the commands of the ſoul, unleſs there ſhould be a command from her for moving of the ſpirit, and afterwards the body?

But againſt this magical motive faculty thou will forthwith object, that that power is limited within her compoſed body, and her own natural inn: therefore although we call this ſoul a magicianneſs, yet it ſhall be only a wreſting and abuſe of the name; for truly the true and ſuperſtitious magic draws not its foundation from the ſoul; ſeeing this ſame ſoul is not able to move, alter, or exite any thing out of its own body.

I anſwer, that this power, and that natural magic of the ſoul which ſhe exerciſeth not of herſelf, by virtue of the image of God, doth now lie hid as obſcure in man, and as it were lie aſleep ſince the fall or corruption of Adam, and ſtands in need of ſtirring up; all which particulars we ſhall anon in their proper place prove; which ſame power, how drowſy and as it were drunk ſoever, it otherwiſe remains daily in us, yet it is ſufficient to perform its offices in its own body.

CHAP.

CHAP. VIII.

OF THE MAGICAL POWER, &c.

THEREFORE the knowledge and power magical, and that faculty in man which acteth only *per nutum*, ſleeps ſince the knowledge of the apple was eaten; and as long as this knowledge (which is of the fleſh and blood, groſs and material, belonging to the external man and darkneſs) flouriſhes, the more noble magical power is lying dormant.

But becauſe in ſleep this outward or ſenſual knowledge is ſometimes dormant, hence it is that our dreams are ſometimes prophetical, and God himſelf is therefore nearer unto man in dreams, through that effect, *viz.* when the more inward magic of the ſoul being uninterrupted by the fleſh, diffuſes itſelf on every ſide into the underſtanding; even as when it ſinks itſelf into the inferior powers thereof it ſafely leads thoſe who walk in their ſleep by moving or conducting them, whither thoſe that were awake could not ſurmount or climb.

Therefore we eſtabliſh this point, *viz.* that there is inherent in the ſoul a certain magical virtue given her by God, naturally proper and belonging to her, in aſmuch as we are his image and engravement; and in this reſpect ſhe acts alſo in a peculiar manner, *i. e.* ſpiritually on an object at a diſtance, and that more powerfully than by any corporeal aſſiſtance; for ſeeing the ſoul is the principal part of the body, therefore all action belonging to her is ſpiritual, magical, and of the greateſt validity.

Which power man is able, by the Art of the Cabala, to excite in himſelf at his own pleaſure, and theſe, as we have before ſaid, are called Adepts; who are governed by the Spirit of God.

Thus we have endeavoured to ſhew that man predominates over all other creatures that are corporeal, and that by his magical faculty he is able to ſubdue the magical virtues of all other things; which predominance of man, or the ſoul's

ſoul's natural magic, ſome have ignorantly attributed ſolely to *verſes, charms, ſigns, characters,* &c. by which hierarchy or holy dominion inherent in man, thoſe effects, whatever they may be, are wrought, which ſome (who but too corporeally philoſophize) have attributed to the dominion of Satan.

High and ſacred is the force of the microcoſmical ſpirit, which, as is evident in pregnant women, ſtamps upon the young the image and properties of a thing deſired, as we have before inſtanced in a cherry, which, without the trunk of a tree, brings forth a true cherry, that is fleſh and blood, enobled with the properties and power of the more inward or real cherry, by the conception of the imagination alone; from whence are two neceſſary conſequences.

Firſt, that all the ſpirits, and as it were the eſſences of all things, lie hid in us, and are born and brought forth only by the working, power, and phantaſy of the microcoſm.

The ſecond is, that the ſoul, in conceiving, generates a certain idea of the thing conceived; the which, as it before lay hid unknown, like fire in a flint, ſo by the ſtirring up of the phantaſy there is produced a certain real idea, which is not a naked quality, but ſomething like a ſubſtance, hanging in ſuſpence between a body and a ſpirit, that is the ſoul.

That middle being is ſo ſpiritual, that it is not plainly exempted from a corporeal condition, ſince the actions of the ſoul are limited on the body, and the inferior orders of faculties depending upon it, nor yet ſo corporeal that it may be incloſed by dimenſions, the which we have alſo related to be only proper to a ſeminal being. This ideal entity, therefore, when it falls out of the inviſible and intellectual world of the microcoſm, it puts on a body, and then it is firſt incloſed by the limitation of place and numbers.

The object of the underſtanding is in itſelf a naked and pure eſſence, not an accident, by the conſent of practical, that is, myſtical divines; therefore this Proteus or transferable eſſence, the underſtanding doth, as it were, put on and clothe itſelf, with this conceived eſſence.

But becauſe every body, whether external or internal, hath its making in its own proper image, the underſtanding knows or diſcerns not, the will loves and wills not, the memory recollects not, but by images or likeneſſes: the underſtanding

ſtanding therefore puts on this ſame image of its object; and becauſe the ſoul is the pure ſimple form of the body, which turns itſelf about to every member, therefore the acting underſtanding cannot have two images at once, but firſt one and then the other. He, who is wholly the life, created all things and hath ſaid, nothing is to be expected as dead out of his hand. Likewiſe nothing can come to our view wherein himſelf is not clearly apparent or preſent; for it is ſaid, "the ſpirit of the Lord hath filled the whole globe of the earth:" and, again, "that he containeth or comprehendeth all things," therefore there is nothing in being, no creature but what poſſeſſes a certain degree of divine fire and life, yet lying dormant or unexcited, till ſtirred up by the art, power, and operation of man.

CHAP. IX.

OF THE EXCITING OR STIRRING UP THE MAGICAL VIRTUE.

EVERY magical virtue therefore ſtands in need of an excitement, by which a certain ſpiritual vapour is ſtirred up, by reaſon whereof the phantaſy which profoundly ſleeps is awakened, and there begins an action of the corporeal ſpirit, as a medium, which is that of Magnetiſm, and is excited by a foregoing touch.

There is a magical virtue, being as it were abſtracted from the body, which is wrought by the ſtirring up of the power of the ſoul, from whence there are made moſt potent procreations, and moſt famous impreſſions, and ſtrong effects, ſo that nature is on every ſide a magicianneſs, and acts by her own phantaſy; and by how much the more ſpiritual her phantaſy is, ſo much the more powerful it is, therefore the denomination of magic is truly proportionable or concordant.

Now

Now the higheſt ſort of magic is that which is ſtirred up from an intellectual conception, and indeed that of the inward man is only to be excited by the Holy Spirit, and by his gift the Cabala; but that of the external man is ſtirred up by a ſtrong imagination, by a daily and heightened ſpeculation, and, in witches, by the devil.

But the magical virtue of the exhaled ſpiritual vapour, or ſubtil ſpirits ſent from the body, which before lay *in potentia*, or by way of poſſibility only, is either excited by a more ſtrong imagination, the magician making uſe of the blood as a medium, and eſtabliſhing his kindled entity thereon, or by the aſcending phantaſy of the weapon ſalve, the excitereſs of the property lying in the blood; elſe by a foregoing appointment or diſpoſition of the blood unto corruption, *viz.* whereby the elements are diſpoſed unto a ſeparation, and the eſſences (which cannot putrify) and the eſſential phantaſies, which lay hid in the properties come forth into action.

The phantaſy therefore, of any ſubject whatſoever has obtained a ſtrong appetite to the ſpirit of another thing, for the moving of ſome certain thing in place, for the attracting, repelling, or expulſion thereof; and there and not elſewhere we acknowledge magnetiſm as the natural magical endowment of that thing firmly planted in it by God.

There is therefore a certain formal property ſeparated from ſympathetical and abſtruſe qualities; becauſe the motive phantaſy of theſe qualities do not directly fly unto a local motion, but only to an alterative motion of the object. Now it is ſufficient that (if a man happens to receive many wounds in his body) blood be had only from one of theſe wounds, and from this one the reſt are cured alſo, becauſe that blood keeps a concordant harmony with the ſpirit of the whole, and draws forth from the ſame the offenſive quality communicated, not only to the lips of the wound, but to the whole man, for from one wound only the whole man is liable to grow feveriſh.

Therefore the outchaſed blood being received on the weapon is introduced into the magnetic unguent.

For then the phantaſy of the blood, being otherwiſe as yet drowſy and ſlow to action, being ſtirred up by the virtue of the magnetic unguent, and there finding

the balſamic virtue of it, deſires the quality induced into it, to be beſtowed on itſelf throughout, and from thence by a ſpiritual magnetiſm to draw out all the ſtrange tincture of the wound, which, ſeeing it cannot fitly enough effect by itſelf, it implores the aid of the *moſs*, *blood*, *fat*, and *mummy*, which are conjoined together into ſuch a balſam, which not but by its own phantaſy becomes alſo medicinal, magnetical, and is alſo a tractor of all the ſtrange qualities out of the body, whoſe freſh blood, abounding with ſpirit, is carried unto it, whether it ſhall be that of a man or any other living creature. The phantaſy therefore is a returner, or reducible and ecſtatical, from part of the blood that is freſh and newly brought unto the unguent; but the magnetic attraction began in the blood is perfected by the medicinal virtue of the unguent; not that the unguent draws the infirmity of the wound unto itſelf, but it alters the blood newly brought unto it, in its ſpirit, and makes it medicinal, and ſtirs up the power thereof: from thence it contracts a certain medicinal virtue, which returns unto its whole body to correct the ſpirit of the blood throughout the whole man. Now, to manifeſt a great myſtery, *viz.* to ſhew that in man there is placed a great efficacy whereby he may be able only by his beck, (as we before mentioned) nod or phantaſy, to act out of himſelf, and to imprint a virtue, a certain influence which afterwards perſeveres, or conſtantly ſubſiſts by itſelf, and acts upon objects at a very great diſtance; by which only myſtery, thoſe things which we have ſpoken (relative to ideal entity conveyed in a ſpiritual fewel, and departing far from home to execute its offices, concerning the magnetiſm of all things begotten in the imagination of man, as in that which is proper to every thing, and alſo concerning the magical ſuperiority of men over all other bodies,) will plainly and conſpicuouſly appear.

CHAP.

CHAP. X.

OF THE MAGICAL VIRTUE OF THE SOUL, AND THE MEDIUMS BY WHICH IT ACTS.

SOMETHING more we will add, before we diſmiſs the preſent ſubject, which is that if a nail, dart, knife, or ſword, or any other iron inſtrument be thruſt into the heart of a horſe, it will bind and withhold the ſpirit of a witch, and conjoin it with the mummial ſpirit of the horſe, whereby they may be burnt in the fire together, and by that the witch is tormented, as by a ſting or burning, by which means ſhe may be known ſo that ſhe who is offenſive to God, and deſtructive to mortal men, may be taken away from ſociety according to the law of God "thou ſhall not ſuffer a witch to live;" for if the work be limited to any outward object, that work the magical ſoul never attempts without a medium or mean: therefore it makes uſe of the nail, or ſword, or knife, or any other thing as aforeſaid.

Now this being proved, that man hath a power of acting, *per nutum*, or by his nod, or of moving any object remotely placed; it has alſo been ſufficiently confirmed by the ſame natural example, that this efficacy was alſo given unto man by God.

And as every magical faculty lies dormant, and has need of excitement, or ſtirring up; which is always true, if the object whereon it is to act is not nearly diſpoſed, if its internal phantaſy doth not wholly confirm to the impreſſion of the agent, or alſo if the patient be equal in ſtrength, or ſuperior to the agent therein.

But on the contrary, where the object is plainly and nearly diſpoſed, as ſteel is, for the receiving of magnetiſm, then the patient without much ſtirring up, the alone phantaſy of the more outward man being drawn out to the work and bound up to any ſuitable mean, yields to the magnetiſm.

Therefore we repeat, the magician muſt always make uſe of a medium; for then the words or forms of ſacraments do always operate, becauſe from

the work performed. But the reaſon why exorciſms, conjurations, charms, incantations, &c. do ſometimes fail of their deſired effect, is becauſe the unexcited mind, or ſpirit of the exorciſt, renders the words dull or ineffectual.

Therefore no man can be a happy or ſucceſsful magician, but him who knows how to ſtir up the magical virtue of his ſoul, or can do it practically without ſcience.

And there can be no nearer medium of magnetiſm, than human blood with human blood.

And no ſympathetic remedies, magnetical or attractive, but from the idea or phantaſy of the operator impreſſing upon it a virtue and efficacy from the excited power in his own ſoul.

And now to bring our Magnetic Treatiſe to a total concluſion, we have to ſay, that whoever, through ignorance or obſtinacy, will ſay there is no validity or reaſon, or reality in the ſcience of magnetiſm, proves himſelf unworthy the ſacred name of philoſopher, becauſe he condemns what he knows nothing at all about.

For thoſe who will give themſelves the leiſure to examine the truth of thoſe things which we have taught, will not find their expectation deceived, therefore will not condemn.

But whoever ſhould be ſo ſuperſtitious as to attribute a natural effect ſo created by God, and beſtowed on the creature, unto the power and craft of the devil, he filches the honour due to the Omnipotent Creator, and reproachfully applies the ſame unto Satan; the which (under favour) will be found to be expreſs idolatry and blaſphemy.

" There are three" (as ſays the Scripture) " who bear record in heaven; the Father, the Word, and the Holy Spirit; and theſe three are only one."

There are three that bear record on earth; the *blood*, the *ſpirit*, and the *water*; and theſe three are only *one*.

We therefore, who have the like humanity, contain blood and ſpirit of a co-like unity; and the action of the blood is merely ſpiritual. Therefore, in *Geneſis*,

Geneſis, it is not called by the etymology of *blood*, but is made remarkable by the name of a *red ſpirit*.

Therefore, let thoſe who would attain knowledge in theſe things, and be perfect in what we have ſet before them, conſtantly meditate and deſire that the Firſt Cauſe and Archetype of all things would graciouſly and mercifully illuminate their minds; without which, they grope but in darkneſs and uncertainty, and are ſubject to the deluſions of impure ſpirits and devils, who are only to be put to flight by putting on the whole armour of God, in whom we all *live*, *move*, *breathe*, and have our being.

END OF MAGNETISM.

THE CABALA;

OR, THE

SECRET MYSTERIES

OF

CEREMONIAL MAGIC

ILLUSTRATED.

SHEWING

THE ART OF CALCULATING BY DIVINE NAMES;

The Rule, Order, and Government of

ANGELS, INTELLIGENCES, AND BLESSED SPIRITS;

Holy Seals, Pentacles, Tables of the Cabala, Divine Numbers, Characters and Letters;
Of Miracles, Prophecy, Dreams, &c. &c. &c.

Embelliſhed and beautified with a vaſt Number of

RARE FIGURES, PENTACLES, CHARACTERS, &c. &c. &c.

Uſed in the

CABALISTIC ART.

By FRANCIS BARRETT,

STUDENT OF CHEMISTRY, NATURAL AND OCCULT PHILOSOPHY, THE CABALA, &c.

CABALISTICAL MAGIC.

CHAP. I.

OF THE CABALA, &c.

WE ſhall now turn our pen to the explaining of the high and myſterious ſecrets of the Cabala, by which only we can know the truth; and likewiſe how to prepare our mind and ſpirit for the contemplation of the greateſt and beſt part of magic, which we call intellectual and divine, becauſe it chiefly takes God and the good ſpirits for its object; and as the cabaliſtic art opens many and the chiefeſt myſteries and ſecrets of ceremonial magic.

But in reſpect of explaining or publiſhing thoſe few ſecrets in the Cabala, which are amongſt a few wiſe men, and communicated by word of mouth only, I hope the ſtudent will pardon me if I paſs over theſe in ſilence, becauſe we are not permitted to divulge ſome certain things: but this we ſhall do; we will open all thoſe ſecrets which are neceſſary to be known; and by the cloſe reading of which, you ſhall find out, of your own head, to be both profitable and delightful.

Therefore, all we ſolicit is, that thoſe who perceive thoſe ſecrets ſhould keep them together as ſecrets, and not expoſe or babble them to the unworthy; but reveal them only to faithful, diſcreet, and choſen friends. And we would caution you in this beginning, that every magical experiment flies from the public, ſeeking to be hid, is ſtrengthened and confirmed by ſilence, but is deſtroyed by publication; never does any complete effect follow after: likewiſe all the virtue of thy works will ſuffer detriment when poured into weak, prating, and incredulous minds; therefore, if thou would be a magi-

cian, and gain fruit from this art, to be ſecret, and to manifeſt to none, either thy *work*, or *place*, or *time*, nor thy *deſire* or *will*, except it be to a maſter, or partner, or companion, who ſhould likewiſe be faithful, diſcreet, ſilent, and dignified by nature and education; ſeeing that even the prating of a companion, his unbelief, doubting, queſtioning, and, laſtly, unworthineſs, hinders and diſturbs the effect in every operation.

CHAP. II.

WHAT DIGNITY AND PREPARATION IS ESSENTIALLY NECESSARY TO HIM WHO WOULD BECOME A TRUE MAGICIAN.

IT is fit that we who endeavour to attain ſo great a height ſhould firſt ſtudy two things: *viz.* Firſt, how we ſhould leave vain and carnal affections, frail ſenſe, and material paſſions; Secondly, by what ways and means we may aſcend to an intellect pure, and joined with the powers of the celeſtials, without which we ſhall never happily aſcend to the ſcrutiny of ſecret things, and to the power of working wonderful effects, *&c.* Now, if thou art a man perfect in thy underſtanding, and conſtantly meditating upon what we have in this book written, and without doubting, believeth, thou ſhalt be able, by praying, conſecrating, deprecating, invocating, *&c.* to attract ſpiritual and celeſtial gifts, and to imprint them on whatever things thou ſhalt pleaſe; and by it to vivify every magical work.

CHAP. III.

THAT THE KNOWLEDGE OF THE TRUE GOD IS NECESSARY FOR A MAGICIAN.

SEEING that the being and operation of all things depend on the Moſt High God, Creator of all things, and from thence on the other divine powers, to whom alſo is granted a power of faſhioning and creating, not principally indeed, but inſtrumentally, by virtue of the Firſt Great Creator, (for the beginning of every thing is the firſt cauſe; but what is produced by the ſecond cauſe is much more produced by the firſt, which is the producer of the ſecond cauſe, which therefore we call ſecondaries.) It is neceſſary, therefore, that every magician ſhould know that very God, which is the firſt cauſe and creator of all things, and likewiſe the other divine powers, (which we call the ſecond cauſes,) and not to be ignorant of them, and likewiſe what holy rites, ceremonies, *&c.* are conformable to them; but, above all, we are to worſhip in ſpirit and truth, and place our firm dependance upon that one only God who is the author and promoter of all good things, the Father of all, moſt bountiful and wiſe; the ſacred light of juſtice, and the abſolute and ſole perfection of all nature, and the contriver and wiſdom thereof.

CHAP. IV.

OF DIVINE EMANATIONS, AND TEN SEPHIROTHS, AND TEN MOST SACRED NAMES OF GOD WHICH RULE THEM, AND THE INTERPRETATION OF THEM.

GOD himſelf, although he is trinity in perſons, yet he is but one only ſimple eſſence; yet we doubt not but that there are in him many divine powers, which emanate or flow from him.

The Cabaliſts moſt learned in divine things have received the ten principal names of God, as certain divine powers, or, as it were, members of God; which, by ten numerations, which we call Sephiroth, as it were veſtiments, inſtruments, or exemplars of the Archetype, have an influence upon all created things, from the higheſt to the loweſt; yet by a certain order: for firſt and immediately they have influence upon the nine orders of angels and quire of bleſſed ſouls, and by them into the celeſtial ſpheres, planets and men; by the which Sephiroth every thing receiveth power and virtue.

The firſt of theſe is the name *Eheia*, the name of the divine eſſence; his numeration is called Cether, which is interpreted a crown or diadem, and ſignifies the moſt ſimple eſſence of the divinity; and it is called that which the eye ſeeth not; and is attributed to God the Father, and hath its influence by the order of ſeraphims, or Hajoth Hakados, that is, creatures of holineſs; and then by the *primum mobile*, it beſtows the gift of being upon all things, and filleth the whole univerſe, both through the circumference and center; whoſe particular intelligence is called Meratron, that is, the prince of faces, whoſe duty it is to bring others to the face of the Prince; and by him the Lord ſpake to Moſes.

The ſecond name is Jod, or Tetragrammaton joined with Jod; his numeration is Hochma, that is, wiſdom, and ſignifies the divinity full of ideas, and the Firſt Begotten; and is attributed to the Son, and has its influence by the order of cherubins, or that the Hebrews call Orphanim, *i. e.* forms or wheels; and from thence into the ſtarry heavens, where he frames ſo many figures as he hath ideas in himſelf, and diſtinguiſhes the very chaos of the creatures, by a particular intelligence called Raziel, who was the ruler of *Adam*.

The third name is called Tetragrammaton Elohim; his numeration is named *Prina*, *viz.* providence and underſtanding; and ſignifies remiſſneſs, quietneſs, the jubilee, penetential converſion, a great trumpet, redemption of the world, and the life of the world to come: it is attributed to the Holy Spirit, and hath his influence by the order of thrones, or which the Hebrews call *Abalim*, that is, great angels, mighty and ſtrong; and from thence, by the ſphere of *Saturn*, adminiſters form to the unſettled matter, whoſe particular

cular intelligence is Zaphkiel, the ruler of Noah, and another intelligence named Jophiel, the ruler of Sem; and theſe are the three ſupreme and higheſt numerations, as it were, ſeats of the divine perſons, by whoſe command all things are made; but are executed by the other ſeven, which are therefore called numerations framing.

The fourth name is El, whoſe numeration is *Heſed*, which ſignifies clemency or goodneſs; likewiſe grace, mercy, piety, mgnificence, the ſcepter, and right-hand; and hath its influx by the order of dominations, which the Hebrews call *Haſmalim*; and ſo through the ſphere of Jupiter faſhions the images of bodies, beſtowing clemency and pacifying juſtice on all: his particular intelligence is *Zadkiel*, the ruler of Abraham.

The fifth name is Elohim Gibor, that is, the mighty God, puniſhing the ſins of the wicked; and his numeration is called Gebuſach, which is to ſay, power, gravity, fortitude, ſecurity, judgment, puniſhing by ſlaughter and war; and it is applied to the tribunal of God, the girdle, the ſword, the left hand of God; it is alſo called Pachad, which is fear; and hath his influence through the order of powers, which the Hebrews call Seraphim, and from thence through the ſphere of Mars, to whom belongs fortitude, war, and affliction. It draweth forth the elements; and his particular intelligence is *Camael*, the ruler of Samſon.

The ſixth name is *Eloha*, or a name of four letters joined with *Vaudahat*; his numeration is Tiphereth, that is, apparel, beauty, glory, pleaſure, and ſignifies the tree of life, and hath his influence through the order of virtues, which the Hebrews call *Malachim*, that is, angels, into the ſphere of the ſun, giving brightneſs and life to it, and from thence producing metals; his particular intelligence is *Raphael*, who was the ruler of *Iſaac*, and *Toby* the younger, and the angel *Peliel*, the Ruler of Jacob.

The ſeventh name is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*, that is, the God of Hoſts; and his numeration is *Nezah*, that is, triumph and victory: the right column is applied to it, and it ſignifies the juſtice and eternity of a revenging God; it hath its influence through the orders of principalities, whom the Hebrews call *Elohim*, *i. e.* Gods, into the ſphere of *Venus*, gives zeal and

love

love of righteouſneſs, and produces vegetables; his intelligence is *Haniel*, and the angel *Cerviel*, the ruler of David.

The eighth is called alſo Elohim Sabaoth, which is likewiſe the God of Hoſts, not of war and juſtice, but of piety and agreement, for this name ſignifies both, and precedeth his army; the numeration of this is called *Hod*, which is, praiſe, confeſſion, honour and fame; the left column is attributed to it; it hath his influence through the order of the archangels, which the Hebrews call Ben Elohim, that is, the ſons of God, into the ſphere of Mercury, and gives elegancy, and conſonancy of ſpeech, and produces living creatures; his intelligence is Michael, who was the ruler of Solomon.

The ninth name is called *Sadai*, that is, Omnipotent, ſatisfying all, and *Elhai*, which is the Living God; his numeration is Jeſod, that is, foundation, and ſignifies a good underſtanding, a covenant, redemption and reſt; and hath his influence through the order of angels, whom the Hebrews name Cherubim, into the ſphere of the moon cauſing the increaſe and decreaſe of all things, and provideth for the genii and keepers of men, and diſtributeth them; his intelligence is *Gabriel*, who was the keeper of *Joſeph*, *Joſhua*, and *Daniel*.

The tenth name is *Adonai Melech*, that is, lord and king; his numeration is *Malchuth*, that is, kingdom and empire, and ſignifies a church, the temple of God, and a gate; and hath his influence through the order of *Animaſtic*, *viz.* of *bleſſed ſouls*, which, by the Hebrews, is called Iſſim, that is, nobles, lords, and princes; they are inferior to the *hierarchies*, and have their influences on the ſons of men, and give knowledge and the wonderful underſtanding of things, alſo induſtry and prophecy; and the ſoul of the Meſſiah is preſident amongſt them, or the intelligence Merattron, which is called the firſt creature, or the ſoul of the world, who was the ruler of Moſes.

CHAP.

CHAP V.

OF THE POWER AND VIRTUE OF THE DIVINE NAMES.

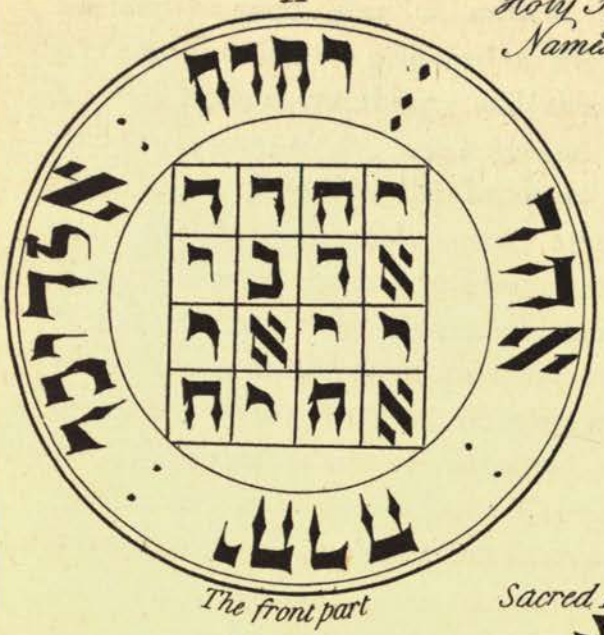
GOD himſelf, though he be one only eſſence, yet hath divers names, which expound not his divers eſſences or deities; but certain properties flowing from him; by which names he pours down upon us, and all his creatures, many benefits; ten of thoſe names we have above deſcribed. The Cabaliſts, from a certain text of Exodus, derive ſeventy-two names, both of the angels and of God, which they call the name of ſeventy-two letters and Schemhamphores, that is, the expoſitory. From theſe therefore, beſides thoſe which we have reckoned up before, is the name of the divine eſſence, *Eheia*, אהיה, which Plato tranſlates ὤν, from hence they call God τοῦν, others ὀων, that is, the Being. *Hu*, הוא, is another name revealed to Eſay, ſignifying the abyſs of the godhead, which the Greeks tranſlate ταυτὸν, the Latins, himſelf the ſame. *Eſch*, אש, is another name received from Moſes, which ſoundeth fire, and is the name of God; *Na*, נא, is to be invocated in perturbations and troubles. There is alſo the name Ja, יה, and the name Elion, עליון, and the name *Macom*, מוקם, the name *Caphu*, כפב, the name *Innon*, יונן, and the name *Emeth*, אמה, which is interpreted truth, and is the ſeal of God; and there are two other names, *Zur*, צור, and *Aben*, אבן, both of theſe ſignify a ſolid work, and one of them expreſſeth the Father with the Son; and many names we have placed in the ſcale of numbers; and many names of God and the angels, are extracted out of the Holy Scriptures by our Cabala, and the Notarian and Gimetrian arts, where many words retracted by certain of their letters, make up one name; or one name diſperſed by each of its letters, ſignifies or renders more. Sometimes they are gathered from the heads of words, as the the name *Agla*, אגלא, from this verſe of the Holy Scripture, *viz.* אתהגיבר לעולסאדני, that is, the Mighty God for ever. In like manner the name *Iaia*, יאיא, from this verſe, *viz.* יהוהאלהינו יהוהאחד, that is, God our God is one God; in like manner the name *Java*, יאוא, from this

this verſe, יהי אור ויהיאור, that is, let there be light and there was light: in like manner the name *Ararita*, אראריתא, from this verſe, אהרזתו ראש יחורו תמורהוואהר אהר ראש, that is, one principal of his unity, one beginning of his individuality, his viciſſitude is one thing; and this name *Hacaba*, הקבא, is extracted from this verſe, יהקרושבברהוא, the holy and bleſſed One; in like manner this name *Jeſu*, ישו, is found in the heads of theſe two verſes, *viz*, יביאשלוהולו, that is, until the Meſſiah ſhall come; and the other verſe, ינון שמוית, that is, his name abides till the end. Thus alſo is the name *Amen*, אמנ, extracted from this verſe, ארנימלר נאמן, that is, *the Lord is the faithful King*. Sometimes theſe names are extracted from the ends of words, as the ſame Amen from this verſe, לאב והרשעים, that is, *the wicked not ſo*; but the letters are tranſpoſed: ſo, by the final letters of this verſe, לימה שמזמה, that is, *to me what?* or *what is his name?* is found the name Tetragrammaton: in all theſe a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you pleaſe; and ſometimes theſe names are extracted from all the letters, one by one, even as thoſe ſeven-two names of God are extracted from thoſe three verſes of Exodus, beginning from theſe three words, ויסעו ידאו יט, the firſt and the laſt verſes being written from the right to the left; but the middle contrariwiſe, from the left to the right, as we ſhall ſhew hereafter; and ſo ſometimes a word is extracted from a word, or a name from a name, by the tranſpoſition of letters, as *Meſſia*, משיה, from *Iſmah*, ישמה, and *Michael* from *Malachi*, מלאבי; but ſometimes by changing the alphabet, which the Cabaliſts call *Ziruph*, צירוף; ſo from the name *Tetragrammaton*, יהוה, are drawn forth מצפע, *Maz-Paz*, כוזו, *Kuzu*. Sometimes, by reaſon of the equality of the numbers, names are changed, as *Merattron*, מטטרון, *pro Sadai*, שדי, for both of them make three hundred and fourteen; ſo *Jiai*, יאי, and *El*, אל, are equal in number, for both make thirty-one; and theſe are the hidden ſecrets, concerning which it is moſt difficult to judge, or to deliver a perfect ſcience; neither can they be underſtood or taught in any other language but the Hebrew. Therefore, theſe ſacred words have not their power in magical operations from themſelves, as they are words, but from the occult divine powers working by them in the mind of thoſe who by faith adhere to them.

We

The Cabala.
Holy Sigils of the Names of God.

A



The front part

B

The hinder part

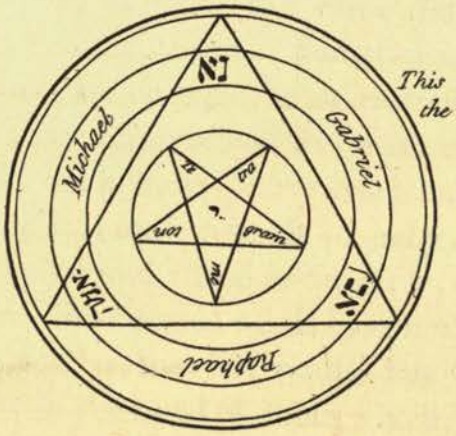
Sacred Pentacles

This Seal is used as a preservative against all casualties, dangers & mischief, being worn engraven on pure Gold it secures the bearer from all evils.

This Sigil against all dangers & mischiefs of evil Spirits & Men

The fore part

The hinder part



This is to be engraven on the other side.

F. Barrett Inv. & Del. Lt. Griffith

Pub. by Lackington Allen & Co.

We will here deliver unto thee a ſacred ſeal, efficacious againſt any diſeaſe of man, or any griefs whatſoever, in whoſe fore-ſide are the four-ſquared names of God, ſo ſubordinate to one another in a ſquare, that, from the higheſt to the loweſt, thoſe moſt holy names or ſeals of the godhead do ariſe, whoſe intention is inſcribed in the circumference; but on the backſide is inſcribed the *ſeven-lettered name Araritha*, and his interpretation is written about, *viz.* the verſe from which it is extracted, even as you may ſee in the annexed plate, where A repreſents the former part, B the hinder; but all this muſt be done in moſt pure gold, or virgin parchment, pure, clean, and unſpotted; alſo with ink made of the ſmoke of conſecrated wax-lights, or incenſe and holy water. The operator muſt be purified and cleanſed, and have an infallible hope, a conſtant faith, and have his mind lifted up to the Moſt High God, if he would ſurely obtain this divine power.

Now, againſt the depredations of evil ſpirits and men, and what dangers ſoever, either of journies, waters, enemies, arms, *&c.* in the ſame manner as is above ſaid, theſe characters on the one ſide כמוך, and theſe on the other עפכה, which are the beginnings and ends of the five firſt verſes of *Geneſis*, and repreſentation of the creation of the world; and, by this ligature, they ſay that a man ſhall be free from all miſchiefs, if that he firmly believes in God, the Creator of all things.

Now theſe being done on a ſmall plate of gold, as before deſcribed, (will be found to have the effect above mentioned); the figure of which you may likewiſe ſee in the annexed plate, fig. C and D, where C ſhows the former part, and B the hinder.

Now let no one diſtruſt or wonder, that ſacred words and divine names applied outwardly, can effect wonderful things, ſeeing, by them, the Almighty created the heavens and the earth; for there is no name of God amongſt us (according to Moſes the Egyptian) which is not taken from his works, beſides the name Tetragrammaton, which is holy, ſignifying the ſubſtance of the Creator in a pure ſignification.

CHAP. VI.

OF INTELLIGENCES AND SPIRITS, AND OF THE THREE-FOLD KIND OF THEM, AND OF THEIR DIFFERENT NAMES, AND OF INFERNAL AND SUBTERRANEAL SPIRITS.

NOW, conſequently, we muſt diſcourſe of intelligences, ſpirits, and angels. An intelligence is an intelligible ſubſtance, free from all groſs and putrifying maſs of a body, immortal, inſenſible, aſſiſting all, having influence over all; and the nature of all intelligences, ſpirits, and angels is the ſame. But I call angels here, not thoſe whom we uſually call devils, but ſpirits ſo called from the propriety of the word, as it were, knowing, underſtanding, and wiſe. But of theſe, according to the tradition of magicians, there are three kinds; the firſt of which we call ſuper-celeſtial, and minds altogether ſeparated from a body, and, as it were, intellectual ſpheres worſhipping one only God, as it were, their moſt firm and ſtable unity or centre. Wherefore they even call them Gods, by reaſon of a certain participation of the Divinity, for they are always full of God. Theſe are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuſe the light received from God unto the inferior orders, and diſtribute every one's duty to all of them. The celeſtial intelligences do next follow theſe in the ſecond order, which they call worldy angels, *viz.* being appointed, beſides the divine worſhip for the ſpheres of the world, and for the government of every heaven and ſtar; whence they are divided into ſo many orders as there are heavens in the world, and as there are ſtars in the heavens. And they called theſe *Saturnine*, who rule the heaven of *Saturn*, and *Saturn* himſelf; others *Jovial*, who rule the heaven of *Jupiter*, and *Jupiter* himſelf; and in like manner they name different angels, as well for the name as the virtue of the other ſtars; and becauſe the old aſtrologers maintained fifty-five motions, therefore they invented ſo many intelligences or angels. They placed alſo in the ſtarry heaven angels who might

Fallen Angels. Plate 1.

A Deceiver

Apollyon

Vessells of Iniquity

Belial

Designed by F. Barrett.

Engraved by B.

might rule the ſigns, triplicities, decans, quinaries, degrees and ſtars; for although the ſchool of Peripatetics aſſign one only intelligence to each of the orbs of the ſtars, yet ſeeing every ſtar and ſmall part of the heaven hath its proper and different power and influence, it is neceſſary alſo that it have its ruling intelligence which may confer power and operate; therefore they have eſtabliſhed twelve princes of the angels, who rule the twelve ſigns of the zodiac, and thirty-ſix who may rule ſo many decans, and ſeventy-two who may rule ſo many quinaries of heaven, and the tongues of men and nations, and four who may rule the triplicities and elements, and ſeven governors of the whole world, according to the ſeven planets; and they have given to all of them *names* and *ſeals*, which they call *characters*, and uſed them in their invocations, incantations and carvings, deſcribing them in the inſtruments of their operations, *images*, *plates*, *glaſſes*, *rings*, *papers*, *wax-lights*, and ſuch like. And if at any time they operated for the ſun, they invocated by the name of the ſun and by the names of ſolar angels, and ſo of the reſt. Thirdly, they eſtabliſhed angels as miniſters for the diſpoſing of thoſe things which are below, which Origen called certain inviſible powers, to which thoſe things which are on earth are committed to be diſpoſed of. For ſometimes, they being viſible to none do direct our journies and all our buſineſs, are often preſent at battles, and, by ſecret helps, do give the deſired ſucceſs to their friends; for, at their pleaſure, they can procure proſperity, and inflict adverſity. In like manner they diſtribute theſe into more orders, ſo as ſome are fiery, ſome watery, ſome aërial, ſome terreſtrial; which four ſpecies of angels are computed according to the four powers of the celeſtial ſouls, *viz.* the mind, reaſon, imagination, and vivifying and moving nature; hence the fiery follow the mind of the celeſtial ſouls, whence they concur to the contemplation of more ſublime things; but the aërial follow reaſon, and favour the rational faculty, and, after a certain manner, ſeparate it from the ſenſitive and vegetative; therefore it ſerves for an active life, as the fiery the contemplative; but the watery follow the imagination, ſerve for a voluptuous life; the earthly following nature, favours vegetable nature. Moreover, they diſtinguiſh alſo this kind of angels into *ſaturnine* and *jovial*, according to the names of the ſtars and the hea-

vens; farther, ſome are oriental, ſome occidental, ſome meridional, ſome ſeptentrional. Moreover, there is no part of the world deſtitute of the proper aſſiſtance of theſe angels, not becauſe they are alone, but becauſe they reign there eſpecially; for they are every where, although ſome eſpecially operate, and have their influence in this place, ſome elſewhere; neither truly are theſe things to be underſtood as though they were ſubject to the influence of the ſtars, but as they have correſpondence with the heaven above the world, from whence eſpecially all things are directed, and to which all things ought to be conformable; whence, as theſe angels are appointed for diverſe ſtars, ſo alſo for diverſe places and times; not that they are limited to any place or time, neither by the bodies which they are appointed to govern, but becauſe the Divine Wiſdom hath ſo decreed; therefore they favour more, and patronize thoſe bodies, places, times, ſtars: ſo they have called ſome diurnal, ſome nocturnal, others meridional. In like manner ſome are called woodmen, ſome mountaineers, ſome fieldmen, ſome domeſtics: hence the gods of the woods, country gods, ſatyrs, familiars, fairies of the fountains, fairies of the woods, nymphs of the ſea, the Naïades, Nereïdes, Dryades, Piërides, Hamadryades, Patumides, Hinnides Agapte, Pales, Parcades, Dodonæ, Fanilæ, Levernæ, Parcæ, Muſes, Aonides, Caſtalides, Heliconides, Pegaſides, Meonides, Phebiades, Camenæ, the graces, the genii, hobgobblins, and ſuch like; whence the vulgar call them ſuperiors, ſome the demi-gods and godeſſes: ſome of theſe are ſo familiar and acquainted with men, that they are even affected with human perturbations; by whoſe inſtructions Plato thinks that men do oftentimes wonderful things, even as by the inſtruction of men; ſome beaſts which are moſt nigh to us, apes, dogs, elephants, do often ſtrange things above their ſpecies; and they who have written the chronicles of the Danes and Norwegians, do teſtify that ſpirits of ſeveral kinds in thoſe regions are ſubject to men's commands; moreover, ſome of theſe appear corporeal and mortal, whoſe bodies are begotten and die; yet to be long-lived is the opinion of the Egyptians and Platoniſts, and eſpecially approved by Proclus, Plutarch alſo, and Demetrius the philoſopher, and Æmilianus the rhetorician, affirm the ſame; therefore of

theſe

Heads of Evil Dæmons N°2.

Vessels of Wrath

Theutus

Asmodeus

The Incubus

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theſe ſpirits of the third kind, as the opinion of the Platoniſt is, they report that there are ſo many legions as there are ſtars in the heaven, and ſo many ſpirits in every legion as in heaven itſelf ſtars: but there are, (as Athanaſius delivers,) who think, that the true number of the good ſpirits is according to the number of men, ninety-nine parts, according to the parable of the hundred ſheep; others think only nine parts, according to the parable of the ten goats; others ſuppoſe the number of the angels equal with men, becauſe it is written, he that hath appointed the bounds of the people according to the number of the angels of God; and concerning their number many have written many things; but the latter theologians, following the maſters of the ſentences, *Auſtin* and *Gregory*, eaſily reſolve themſelves, ſaying, that the number of the good angels tranſcendeth human capacity; to the which, on the contrary, innumerable unclean ſpirits do correſpond, there being ſo many in the inferior world as pure ſpirits in the ſuperior; and ſome divines affirm that they have received this by revelation. Under theſe they place a kind of ſpirits ſubterraneous or obſcure, which the Platoniſts call angels that failed, revengers of wickedneſs and ungodlineſs, according to the decree of the divine juſtice; and they call them evil angels and wicked ſpirits, becauſe they often annoy and hurt, even of their own accord. Of theſe alſo they reckon more legions; and, in like manner, diſtinguiſhing them according to the names of the ſtars and elements, and parts of the world, they place over them kings, princes, and rulers; and the names of them: of theſe, four moſt miſchievous kings rule over the other, according to the four parts of the world. Under theſe many more princes of legions govern, and many private officers; hence the *Gorgones*, *Statenocte*, the Furies; hence *Tiſiphone*, *Alecto*, *Megæra*, *Cerberus*. They of this kind of ſpirits, *Porphyry* ſays, inhabit a place nigh the earth, yea within the earth itſelf; there is no miſchief which they dare not commit; they have altogether a violent and hurtful nature, therefore they plot, and endeavour violent and ſudden miſchiefs; and when they make incurſions, ſometimes they lie hid, and ſometimes offer open violence, and are very much delighted in all ſuch things done wickedly and miſchievouſly.

CHAP.

CHAP. VII.

OF THE ORDER OF EVIL SPIRITS, AND THEIR FALL, AND DIFFERENT NATURES.

THERE are ſome of the ſchool of theologians, who diſtribute the evil ſpirits into nine degrees, as contrary to the nine orders of angels. Therefore, the firſt of theſe, which are called falſe gods, who, uſurping the name of God, would be worſhipped for gods, and require ſacrifices and adorations; as that devil who ſaid to Chriſt, "If thou wilt fall down and worſhip me, I will give thee all theſe things," ſhewing him all the kingdoms of the world; and the prince of theſe is he who ſaid, I will aſcend above the height of the clouds, and will be like to the Moſt High, who is called Beelzebub, that is, an old god. In the ſecond place, follows the ſpirits of lies, of which ſort was he who went forth, and was a lying ſpirit in the mouth of the prophet of Ahab; and the prince of theſe is the ſerpent Pytho, from whence Apollo is called Pythius, and that woman a Pythoneſs, or witch, in Samuel, and the other in the goſpel, who had Pytho in her belly. Therefore, theſe kind of devils join themſelves to the oracles, and delude men by divinations and predictions, ſo that they may be deceived. In the third order, are the veſſels of iniquity, which are called veſſels of wrath: theſe are the inventors of evil things, and all wicked arts; as in Plato, that devil Theutus, who taught cards and dice; for all wickedneſs, malice, and deformity, proceeds from theſe, of which in *Geneſis*, in the benedictions of Simeon and Levi, Jacob ſaid, "veſſels of iniquity are in their habitations, into their counſel let not my ſoul come;" which the *Pſalmiſt* calls veſſels of death, *Iſaiah*, veſſels of fury; and *Jeremiah*, veſſels of wrath; *Ezekiel*, veſſels of deſtroying and ſlaying; and their prince is Belial, which ſignifies, without a yoke, and diſobedient, a prevaricator, and an apoſtate; of whom Paul to the Corinthians ſays, "what agreement has Chriſt with Belial?" Fourthly, follow the revengers of evil, and their prince is Aſmodeus, *viz.* cauſing judgment. After theſe, in the fifth place, come the deluders, who imitate miracles, and ſerve conjurers

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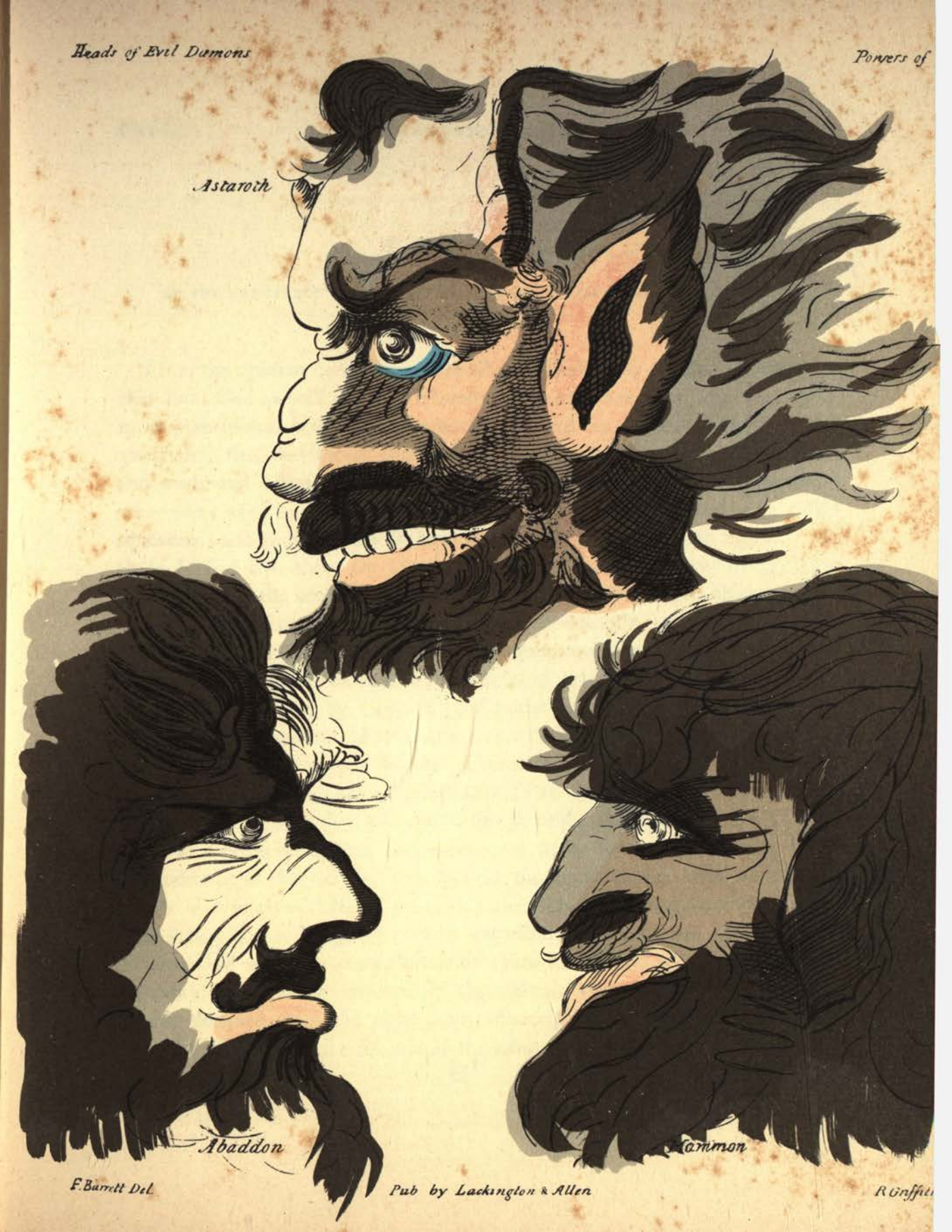
conjurers and witches, and ſeduce the people by their miracles, as the ſerpent ſeduced Eve, and their prince is Satan, of whom it is written in the Revelation, "that he ſeduces the whole world, doing great ſigns, and cauſing fire to deſcend from heaven in the ſight of men; ſeducing the inhabitants of the earth by theſe ſigns, which are given him to do." Sixthly, the aerial powers offer themſelves and join themſelves to thunder and lightning, corrupting the air, cauſing peſtilencies, and other evils; in the number of which are the four angels of whom the the Revelations ſpeak, to whom it is given to hurt the earth and the ſea, holding the four winds from the four corners of the earth; and their prince is called Meririm: he is the meridian devil, a boiling ſpirit, a devil raging in the ſouth, whom *Paul*, to the *Epheſians*, calls "the prince of the power of the air, and the ſpirit which works in the children of diſobedience." The ſeventh manſion the furies poſſeſs, who are powers of evil, diſcords, war, and devaſtation; whoſe name in the Revelation is called in Greek, *Apollyon*; in the Hebrew, *Abaddon*, that is, deſtroying and waſting. In the eighth place are the accuſers or inquiſitors, whoſe prince is Aſtaroth, that is, a ſearcher out; in the Greek language he is called Diabolus, that is, an accuſer or calumniator; which in the Revelation is called the "accuſer of the brethren, accuſing them night and day before the face of God." Moreover, the tempters and enſnarers have the laſt place; one of which is preſent with every man, which we call the evil genius, and their prince is *Mammon*, which is interpreted covetouſneſs. But we of the Cabala unanimouſly maintain that evil ſpirits do wander up and down this inferior world, enraged againſt, all whom we call devils; of whom *Auſtin*, in his firſt book of the Incarnation of the Word, to *Januarius*, ſays, concerning the devils and his angels contrary to virtues, the eccleſiaſtical preachers have taught that there are ſuch things, but what they are, and who they are, he has not clear enough expounded: yet there is this opinion among them, that this devil was an angel, and being made an apoſtate, perſuaded many of the angels to fall with him, who to this day are called his angels. Greece, notwithſtanding, thinks not that theſe are damned, nor that they are all purpoſely evil; but that from the creation of the world the diſpenſation of things is ordained by this

this means, that the tormenting of ſinful ſouls is made over to them. The other theologians ſay, that no devil was created evil, but that they were driven and caſt out of heaven from the orders of good angels, for their pride; whoſe fall not only our and the *Hebrew theologians*, but alſo the *Aſſyrians*, *Arabians*, *Egyptians*, and *Greeks*, do confirm by their tenets. *Pherycies*, the *Aſſyrian*, deſcribes the fall of the devils; and *Ophis*, that is, the deveiliſh ſerpent, was the head of that rebelling army; Triſmegiſtus ſings the ſame fall, in his Pimander; and Homer, under the name of Ararus, in his verſes; and Plutarch, in his Diſcourſe on Uſury, ſigniſies that Empedocles knew that the fall of the devils was in this manner; the devils themſelves often confeſs their fall. They being caſt out into this valley of miſery, ſome that are near to us wander up and down in this obſcure air; others inhabit lakes, rivers, and ſeas; others the earth, and terrify earthly things, and invade thoſe who dig wells and metals, cauſe the gaping of the earth, to ſtrike together the foundations of the mountains, and vex not only men but alſo other creatures; ſome being content with laughter and deluſion only, do contrive rather to weary men than to hurt them; ſome heightening themſelves to the length of a giant's body, and again ſhrinking themſelves down to the ſmallneſs of pigmies, and changing themſelves into different forms, to diſturb men with vain fear; others ſtudy lies and blaſphemies, as we read of one in third book of Kings, ſaying, "I will go forth and be a lying ſpirit in the mouth of all the prophets of Ahab." But the worſt ſort of devils are thoſe who lie in wait, and overthrow paſſengers in their journies, and rejoice in wars and effuſion of blood, and afflict men with moſt cruel ſtripes: we read of ſuch in *Matthew*, "for fear of whom no man dared paſs that way." Moreover, the Scripture reckons up *nocturnal*, *diurnal*, and *meridional* devils; and deſcribes other ſpirits of wickeneſs by different names, as we read in *Iſaiah* of ſatyrs, ſcreech-owls, ſirens, ſtorks, owls; and in the *Pſalms*, of aſps, baſiliſks, lions, dragons; and in the *Goſpel*, we read of ſcorpions, and Mammon, and the prince of this world, and rulers of darkneſs, of all whom Beelzebub is the prince, whom the Scripture calls the prince of wickedneſs.

CHAP.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CHAP. VIII.

OF THE ANNOYANCE OF EVIL SPIRITS, AND THE PRESERVATION WE HAVE FROM GOOD SPIRITS.

IT is the opinion of divines, that all evil ſpirits are of that nature, that they hate God as well as man; therefore Divine Providence has ſet over us more pure ſpirits, with whom he hath entruſted us, as with ſhepherds and governors, that they ſhould daily help us, and drive away evil ſpirits from us, and curb and reſtrain them, that they ſhould not hurt us, as they would otherwiſe; as is read in *Tobias*, that *Raphael* did apprehend the demon called *Aſmodeus*, and bound him in the wilderneſs of the Upper Egypt. Of theſe, Heſiod ſays, there are 30,000 of Jupiter's immortal ſpirits living on the earth, who are the keepers of mortal men, who, that they might obſerve juſtice and merciful deeds, having clothed themſelves with air, go to and fro every where on the earth. For there is no potentate could be ſafe, nor any woman continue uncorrupted, no man in this vale of ignorance could come to the end appointed to him by God, if good ſpirits did not ſecure us, or if evil ſpirits ſhould be permitted to ſatisfy the wills of men; as therefore among the good there is a proper keeper or protector deputed to every one, corroborating the ſpirit of the man to good; ſo of evil ſpirits, there is ſent forth an enemy ruling over the fleſh and deſire thereof; and the good ſpirit fights for us as a preſerver againſt the enemy and fleſh, now man, between theſe contenders is in the middle, and left in the hand of his own counſel to whom he will give victory: we cannot therefore accuſe angels, or deny free-will, if they do not bring the nations entruſted to them to the knowledge of the true God and true piety, but ſuffer them to fall into errors and perverſe worſhip; it is to be imputed to themſelves, who have, of their own accord, declined from the right path, adhering to the ſpirits of error, giving victory to the devil: for it is in the hand of man to adhere to whom he

pleaſes, and overcome whom he will; by whom if once the devil be overcome, he is made his ſervant, and being overcome, cannot fight any more with another, as a waſp that has loſt his ſting. To which opinion Origen aſſents, in his book Periarchon, concluding that the ſaints fight againſt evil ſpirits, and, overcoming, do leſſen their army; neither can he that is overcome by any moleſt any more. As therefore there is given to every man a good ſpirit, ſo there is given to every man an evil diabolical ſpirit, whereof each ſeeks an union with our ſpirit, and endeavours to attract it to itſelf, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to itſelf, change us into angels by uniting us; as it is written of John the Baptiſt in Malachi, "behold I ſend my angel before thy face:" of which tranſmutation and union it is written elſewhere, he that adheres to God is made one ſpirit with him. An evil ſpirit alſo, by evil works, ſtudies to make us conformable to itſelf, and unite us, as *Chriſt* ſays of *Judas*, "Have not I choſen twelve, and one of you is a devil?" And this is that which *Hermes* ſays, when a ſpirit hath influence on the ſoul of man, he ſcatters the ſeed of his own notion, whence ſuch a ſoul, being ſown with ſeeds, and full of fury, brings forth thence wonderful things, and whatſoever are the offices of ſpirits: for when a good ſpirit hath influence on a holy ſoul, it doth exalt it to the light of wiſdom; but an evil ſpirit being tranſfuſed into a wicked ſoul, doth ſtir it up to theft, to man-ſlaughter, to luſt, and whatſoever are the offices of evil ſpirits. Good ſpirits, as Jamblicus ſays, purge the ſouls moſt perfectly, and ſome beſtow upon us other good things; they being preſent, do give health to the body, virtue to the ſoul, and ſecurity; what is mortal in us they take away, cheriſh heat, and make it more efficacious to life; and, by an harmony, do always infuſe light into an intelligible mind. But whether there be many keepers of a man, or one alone, theologians differ among themſelves: *we* think there are more, the prophet ſaying, "he hath given his angels a charge concerning thee, that they ſhould keep thee in all thy ways," which, as Hierome ſays, is to be underſtood of any man, as well as of Chriſt. All men, therefore, are governed by the miniſtry of different angels, and are brought to any degree

of

of virtue, deſerts, and dignity, who behave themſelves worthy of them; but they who carry themſelves unworthy of them, are depoſed and thruſt down, as well by evil ſpirits as good ſpirits, unto the loweſt degree of miſery, as their evil merits ſhall require; but they that are attributed to the ſublimer angels, are preferred before other men; for angels having the care of them, exalt them, and ſubject others to them by a certain occult power, which, although neither of them perceive, yet he that is ſubjected feels a certain yoke of preſidency, of which he cannot eaſily quit himſelf; yea, he fears and reverences that power, which the ſuperior angels make to flow upon inferiors, and with a certain terror bring the inferiors into a fear of preſidency. This did Homer ſeem to be ſenſible of, when he ſays, that the Muſes begot of Jupiter, did always, as inſeparable companions, aſſiſt the kings begot of Jupiter, ſpeaking figuratively, who by them were made venerable and magnificent: ſo we read that M. Antoninus being formerly joined in ſingular friendſhip with Octavius Auguſtus, were accuſtomed always to play together; but when, as always, Auguſtus always went away conqueror, a certain magician counſelled M. Antoninus thus: "O Anthony, what doſt thou do with that young man? Shun and avoid him, for although thou art older than he, and art more ſkilful than he, and art better deſcended than he, and hath endured the wars of more emperors, yet thy *Genius* doth much dread the *Genius* of this young man, and thy fortune flatters his fortune; unleſs thou ſhalt ſhun him, it ſeems wholly to decline to him." Is not the prince like other men? how ſhould other men fear and reverence him, unleſs a divine terror ſhould exalt him, and ſtriking a fear into others, depreſs them, that they ſhould reverence him as a prince? Wherefore we muſt endeavour, that, being purified by doing well, and following ſublime things, and chooſing opportune times and ſeaſons, we be entruſted or committed to a degree of ſublimer and more potent angels, who taking care of us, we may deſervedly be preferred before others.

CHAP. IX.

THAT THERE IS A THREEFOLD KEEPER OF MAN, AND FROM WHENCE EACH OF THEM PROCEED.

EVERY man hath a threefold good demon as a proper keeper or preſerver, the one whereof is holy, another of the nativity, and the other of profeſſion. The holy demon is one, according to the doctrine of the *Egyptians*, aſſigned to the rational ſoul, not from the ſtars or planets, but from a ſupernatural cauſe—from God himſelf, the preſident of demons, being univerſal and above nature. This directs the life of the ſoul, and does always put good thoughts into the mind, being always active in illuminating us, although we do not always take notice of it; but when we are purified and live peaceably, then it is perceived by us, then it does, as it were, ſpeak with us, and communicates its voice to us, being before ſilent, and ſtudies daily to bring us to a ſacred perfection. So it falls out that ſome profit more in any ſcience, or art, or office, in a leſs time and with little pains, when another takes much pains and ſtudies hard, and all in vain; and although no ſcience, art or virtue, is to be contemned, yet that you may live proſperouſly, carry on thy affairs happily, in the firſt place, know thy good *genius*, and his nature, and what good the celeſtial diſpoſition promiſes thee, and God the diſtributer of all theſe, who diſtributes to each as he pleaſes, and follow the beginnings of theſe, profeſs theſe, be converſant in that virtue to which the moſt high diſtributer doth elevate and lead thee; who made *Abraham* excel in juſtice and clemency, *Iſaac* with fear, *Jacob* with ſtrength, *Moſes* with meekneſs and miracles, *Joſhua* in war, *Phineas* in zeal, *David* in religion and victory, *Solomon* in knowledge and fame, *Peter* in faith, *John* in charity, *Jacob* in devotion, *Thomas* in prudence, *Magdalen* in contemplation, *Martha* in officiouſneſs. Therefore in what virtue you think you can moſt eaſily be a proficient in, uſe diligence to attain to the height thereof, that you may excel in one, when

when in many you cannot, but in the reſt endeavour to be as great a proficient as you can; but if thou ſhalt have the overſeers of nature and religion agreeable, thou ſhalt find a double progreſs of thy nature and profeſſion; but if they ſhall be diſagreeing, follow the better, for thou ſhalt better perceive at ſome time a preſerver of an excellent profeſſion then of nativity.

CHAP. X.

OF THE TONGUE OF ANGELS, AND OF THEIR SPEAKING AMONGST THEMSELVES AND WITH US.

WE might doubt whether angels or demons, ſince they are pure ſpirits, uſe any vocal ſpeech or tongue among themſelves or to us; but that Paul, in ſome place ſays, "if I ſpeak with the tongue of men or angels;"—but what their ſpeech or tongue is, is much doubted by many. For many think that if they uſe any idiom, it is Hebrew, becauſe that was firſt of all, and came from heaven, and was before the confuſion of languages in Babylon, in which the law was given by God the Father, and the goſpel was preached by Chriſt the Son, and ſo many oracles were given to the prophets by the Holy Ghoſt; and ſeeing all tongues have and do undergo various mutations and corruptions, this alone does always continue inviolated. Moreover, an evident ſign of this opinion is, that though this demon and intelligence do uſe the ſpeech of thoſe nations with whom they do inhabit, yet, to them who underſtand it, they never ſpeak in any idiom but in this alone, *viz.* Hebrew. But now, how angels ſpeak, it is hid from us, as they themſelves are. Now, to us, that we may ſpeak, a tongue is neceſſary with other inſtruments; as the jaws, palate, lips, teeth, throat, lungs, the *aſpera arteria*, and muſcles of the breaſt, which have the beginning of motion from the ſoul. But if I ſpeak at a diſtance to another, he

muſt

muſt uſe a louder voice; but, if near, he whiſpers in my ear, as if he ſhould be coupled to the hearer, without any noiſe, as an image in the eye or glaſs. So ſouls going out of the body, ſo angels, ſo demons ſpeak; and what man does with a ſenſible voice, they do by impreſſing the conception of the ſpeech in thoſe to whom they ſpeak after a better manner than if they ſhould expreſs it in an audible voice. So the Platoniſt ſays, that Socrates perceived his demon by ſenſe, indeed, but not of this body, but by the ſenſe of the *etherial body* concealed in this; after which manner *Avicen* believes the angels were wont to be ſeen and heard by the prophets. That inſtrument, whatſoever the virtue be, by which one ſpirit makes known to another ſpirit what things are in his mind, is called by the *apoſtle Paul*, the *tongue of angels*. Yet oftentimes they ſend forth an audible voice, as they that cried at the aſcenſion of the Lord, Ye men of Galilee, why ſtand ye here gazing unto the heaven? And in the old law they ſpake with divers of the fathers with a ſenſible voice; but this never but when they aſſumed bodies. But with what ſenſes theſe ſpirits and demons hear our invocations and prayers, and ſee our ceremonies, we are altogether ignorant.

For there is a *ſpiritual body* of demons every where ſenſible by nature, ſo that it touches, ſees, hears without any medium, and nothing can be an impediment to it; yet they do not perceive after the ſame manner as we do, with different organs, but haply as ſponges drink in water, ſo do they all ſenſible things with their body or ſome other way unknown to us; neither are all animals endowed with thoſe organs, for we know that many want ears, yet we know they perceive a ſound, but after what manner we know not.

CHAP.

CHAP. XI.

OF THE NAMES OF SPIRITS, AND THEIR VARIOUS IMPOSITION, AND OF THE SPIRITS THAT ARE SET OVER THE STARS, SIGNS, CORNERS OF THE HEAVEN, AND THE ELEMENTS.

MANY and different are the names of good and bad ſpirits; but their proper and true names, as thoſe of the ſtars, are known to God alone, who only numbers the multitude of ſtars, and calls them by their names, whereof none can be known by us but by divine revelation; very few are expreſſed to us in ſacred writ. But the maſters of the Hebrews think, that the names of angels are impoſed on them by Adam, according to that which is written, "the Lord brought all things which he had made unto Adam, that he ſhould name them, and as he called any thing, ſo the name of it was." Hence the Hebrew *Mecubals* think, together with Magicians and Cabaliſts, that it is in the power of man to impoſe names upon ſpirits, but of ſuch a man only who is dignified and elevated to this virtue by ſome divine gift or ſacred authority: but becauſe a name that may expreſs the nature of divinity, or the whole virtue of angelical eſſences, cannot be made by any human voice, therefore names for the moſt part are put upon them from their works, ſignifying ſome certain office or effect which is required by the quire of ſpirits; which name then, and not otherwiſe, obtains efficacy and virtue to draw any ſpiritual ſubſtance from above, or beneath, to make any deſired effect.

I have ſeen and known ſome writing on virgin parchment the name and ſeal of ſome ſpirit in the hour of the moon, which afterwards he gave to be devoured by a water-frog, and had muttered over ſome verſe; the frog being let go into the water, rains and ſhowers preſently followed. I ſaw alſo the ſame man inſcribing the name of another ſpirit with the ſeal thereof in the hour of Mars, which was given to a crow, who, being let go, after a verſe muttered over, there followed from that part of the heaven whither it flew, lightnings, ſhaking, and horrible thunders, with thick clouds; neither were thoſe

thoſe names of ſpirits of an unknown tongue, neither did they ſignify any thing elſe but their offices; of this kind are the names of thoſe angels, *Raziel, Gabriel, Michael, Raphael, Haniel,* which is as much as to ſay the viſion of God, the virtue of God, the ſtrength of God, the medicine of God, the glory of God. In like manner, in the offices of evil demons are read their names, *viz. a player, a deceiver, a dreamer, a fornicator,* and many ſuch like. So we receive from many of the ancient fathers of the Hebrews the names of angels ſet over the planets and ſigns; over *Saturn, Zaphiel*; over *Jupiter, Zadkiel*; over *Mars, Camael*; over the *Sun, Raphael*; over *Venus, Haniel*; over *Mercury, Michael*; over the *Moon, Gabriel.* Theſe are thoſe ſeven ſpirits which always ſtand before the face of God, to whom is entruſted the diſpoſing the whole celeſtial and terrene kingdoms which are under the moon: for theſe (as the more curious theologians ſay) govern all things by a certain viciſſitude of hours, days, and years; as the aſtrologers teach concerning the planets which they are ſet over, which Mercurius Triſmegiſtus calls the ſeven governors of the world, who, by the heavens as by inſtruments, diſtribute the influences of all the ſtars and ſigns upon their inferiors. There are ſome who aſcribe them to the ſtars by names ſomewhat differing, ſaying, that over Saturn is ſet an intelligence called *Oriphael,* over Jupiter *Zachariel,* over Mars *Zamael,* over the Sun *Michael,* over Venus *Anael,* over Mercury *Raphael,* over the Moon *Gabriel.* And every one of theſe governs the world 354 years and four months; and the government begins from the intelligence of *Saturn*; afterwards, in order, the intelligences of *Venus, Jupiter, Mercury, Mars,* the *Moon,* and the *Sun* reigns, and the government returns to the ſpirit of Saturn.

Tritemius writ to Maximilian Cæſar a ſpecial treatiſe concerning theſe, which he that will thoroughly examine may from thence draw great knowledge of future times. * Over the twelve ſigns are ſet theſe, *viz.* over Aries, *Malahidael*; over *Taurus, Aſmodel*; over *Gemini, Ambriel*; over *Cancer, Muriel*; over *Leo, Verchiel*; over *Virgo, Hamaliel*; over *Libra, Zuriel*; over *Scorpio, Barchiel*; over *Sagittarius, Advachiel*; over *Capricorn, Hanael*; over *Aquarius, Cambiel*; over *Piſces, Barchiel.* Of theſe ſpirits ſet over the planets and ſigns,

* Tritemius on Spirits.

ſigns, *John* made mention of in the Revelation, ſpeaking of the former in the beginning; and the ſeven ſpirits which are in the preſence of the throne of God, which I find are ſet over the ſeven planets, in the end of the book, where he deſcribes the platform of the heavenly city, ſaying, thaton the twelve gates thereof are twelve angels. There are again twenty-eight angels, who rule in the twenty-eight manſions of the moon, whoſe names are theſe; *Geniel, Enediel, Anixiel, Azariel, Gabiel, Dirachiel, Scheliel, Amnediel, Barbiel, Ardeſiel, Neciel, Abdizuel, Jazeriel, Ergediel, Atliel, Azeruel, Adriel, Egibiel, Amutiel, Kyriel, Bethnael, Geliel, Requiel, Abrinael, Aziel, Tagriel, Atheniel, Amnixiel.* There are alſo four princes of the angels, which are ſet over the four winds, and over the four parts of the world. Michael is placed over the eaſt-wind, Raphael over the weſt, Gabriel over the north, Nariel, who by ſome is called Ariel, is over the ſouth. There are alſo aſſigned to the elements theſe, *viz.* to the air *Cherub*, to the water *Tharſis*, to the earth *Ariel*, to the fire *Seraph*. Now every one of theſe ſpirits is a great prince, and has much power and freedom in the dominion of his own planets and ſigns, and in their times, years, months, days and hours; and in their elements, and parts of the world, and winds. And every one of them rules over many legions; and after the ſame manner, among evil ſpitits, there are four, who, as moſt potent kings, are ſet over the reſt, according to the four parts of the world, whoſe names are theſe, *viz. Urieus*, king of the eaſt; *Amaymon*, king of the ſouth; *Paymon*, king of the weſt; *Egin*, king of the north; which the Hebrew doctors perhaps call more rightly thus, *Samuel, Azazel, Azael*, and *Mahazuel*, under whom many others rule as princes of legions and rulers. Likewiſe there are innumerable demons of private offices. Moreover the ancient *theologians* of the Greeks reckon up ſix demons, which they call *Telchines*, others *Alaſtores*; which bearing ill-will to men, take up water out of the river *Styx* with their hands, ſprinkle it upon the earth, whence follow calamities, plagues, and famines; and theſe are ſaid to be *Acteus, Megalezius, Ormenus, Lycus, Nicon, Mimon.* But he that deſires to know exactly the diſtinct names, offices, places, and times of angels, and evil demons, let him inquire into the book of *Rabbi Simon* of the Temples, and in his book of Lights, and in his treatiſe of the Greatneſs of Stature,

and in the treatiſe of the Temples of *Rabbi Iſhmael*, and in almoſt all the commentaries of his book of Formation, and he ſhall find it written at large concerning them.

CHAP. XII.

THE CABALISTS DRAW FORTH THE SACRED NAMES OF ANGELS FROM SACRED WRIT, AND OF THE SEVENTY-TWO ANGELS, WHO BEAR THE NAMES OF GOD; WITH THE TABLES OF ZIRUPH, AND THE COMMUTATIONS OF NAMES AND NUMBERS.

THERE are alſo other ſacred names of good and evil ſpirits deputed to each office of much greater efficacy than the former, which the Cabaliſts draw from ſacred writ, according to that art which we teach concerning them; as alſo certain names of God are drawn forth out of certain places: the general rule of theſe is, that whereſoever any thing of divine eſſence is expreſſed in the Scripture, from that place the name of God may be gathered; but in what place ſoever in the Scripture the name of God is found expreſſed, then mark what office lies under that name; whereſoever therefore the Scripture ſpeaks of the office or work of any ſpirit, good or bad, from thence the name of that ſpirit, whether good or bad, may be gathered; this unalterable rule being obſerved, that of good ſpirits we receive the names of good ſpirits, of evil the names of evil: and let us not confound black with white, nor day with night, nor light with darkneſs, which, by theſe verſes as by an example, is manifeſt:

"Let them be as duſt before the face of the wind; and let the angel of the Lord ſcatter them: let their ways be darkneſs and ſlippery and let the angel of the Lord purſue them."

יהיו במוץ ינפל דוות ומאלאף יהוהדחה
יהידרכם המף והלק לקות ומלאף יהוה דרפכם

in the xxxvth Pſalm with the Hebrews, but with us, the xxxivth; of which the names of thoſe angels are drawn, מידאל *Midael*, and מיראל *Miriael*, of

of the order of warriors; ſo of that verſe, "*thou ſhalt ſet over him the wicked, and Satan ſhall ſtand at his right-hand,*" out of Pſalm cix. with the Hebrews, but with the Latins, cviii.

הפקד עליו רשע ושטן יאמלאל ימינו

is extracted the name of the evil ſpirit *Schii*, שיע, which ſignifies a ſpirit that is a worker of engines. There is a certain text in Exodus contained in three verſes, whereof every one is written with ſeventy-two letters, beginning thus; the firſt *Vajiſa*, ויסע, the ſecond *Vajabo*, ויבא, the third *Vajot*, ויט; which are extended into one line, *viz.* the firſt and the third from the left-hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left-hand; then each of the three letters being ſubordinate the one to the other, make one name, which are ſeventy-two names, which the Hebrews call *Schemhamphoræ*, to which if the divine name El אל or Jah יה be added, they produce ſeventy-two triſyllable names of angels, whereof every one carries the great name of God, as it is written, "my angel ſhall go before thee; obſerve him, for my name is in him." And theſe are thoſe that are ſet over the ſeventy-two celeſtial quinaries, and ſo many nations and tongues, and joints of man's body, and cooperate with the ſeventy-two ſeniors of the ſynagogue, and ſo many diſciples of Chriſt: and their names, according to the extraction which the Cabaliſts make, are manifeſt in the following table, according to the manner which we have mentioned.

Now there are many other ways of making *Schemhamphoræ* out of thoſe verſes; as when all three are written in a right order, one after the other, from the right to the left, beſides thoſe which are extracted by the tables of Ziruph, and the tables of commutations, of which we made mention of before. Becauſe theſe tables ſerve for all names, as divine, ſo angelical, we ſhall therefore ſubjoin them to this chapter.

Theſe are the ſeventy-two angels, bearing the name of God, *Schemhamphoræ*.

For the tables, &c. ſee the annexed Plates, No. 1, 2, 3, 4.

CHAP. XIII.

OF FINDING OUT THE NAMES OF SPIRITS AND GENII, FROM THE DISPOSITION OF THE CELESTIAL BODIES.

THE ancient magicians taught an art of finding out the name of a ſpirit to any deſired effect, drawing it from the diſpoſition of the heavens; as, for example, any celeſtial harmony being propoſed to thee, to make an image or a ring, or any other work to be done under any conſtellation, if thou wilt find out the ſpirit that is the ruler of that work, the figure of the heaven being erected, caſt forth letters in their number and order, from the degree of the aſcendant, according to the ſucceſſion of ſigns through each degree, by filling the whole circle of the heavens; then thoſe letters which fall into the places of the ſtars, the aid of which you would uſe, being according to the number and power of thoſe ſtars, marked without into number and order, make the name of a good ſpirit. But if thou wilt do ſo from the beginning of a degree falling *againſt* the progreſs of the ſigns, the reſulting ſpirit ſhall be evil. By this art ſome of the Hebrews and Chaldean maſters teach that the nature and name of any genius may be found out; as for example, the degree of the aſcendant of any one's nativity being known, and the other corners of the heaven being co-equated, then let that which had the moſt dignities of planets in thoſe four corners, which the *Arabians* call *Almutez*, be firſt obſerved among the reſt; and according to that in the ſecond place, that which ſhall be next to it in the number of dignities, and ſo in order the reſt of them, which obtain any dignity in the aforeſaid corners.

This order being uſed, you may know the true place and degree of them in the heavens, beginning from the degree of the aſcendant through each degree, according to the order of ſigns, to caſt twenty-two of the letters of the Hebrews; then what letters ſhall fall into the places of the aforeſaid ſtars, being marked and diſpoſed according to the order found out above in the ſtars, and rightly

The Cabala.

Table 4 & 5

The Table of the Combinations of Ziruph.

אל	בת	גש	דד	הק	וצ	זפ	חע	טס	יג	כמ
אב	נת	דש	הד	וק	זצ	חפ	טע	יס	כג	למ
אג	דת	הש	יד	זק	חצ	טפ	יע	כס	לג	במ
אד	בג	הת	יש	זד	חק	טצ	יפ	כע	לס	מג
אה	בד	יה	זש	חד	טק	יצ	כפ	לע	מס	גג
או	בה	גד	וה	חש	טד	יק	כצ	לפ	מע	גס
אז	בו	גה	הת	טש	יד	כק	לצ	מפ	נע	דס
אח	בז	גו	דה	טת	יש	כד	לק	מצ	נפ	סע
אט	בח	גז	דו	יה	כש	לד	מק	נצ	ספ	הע
אי	בט	גח	דז	הו	כת	לש	מד	נק	סצ	עפ
אכ	בי	גט	דח	הז	לת	מש	נד	סק	עצ	וף
אל	בכ	גי	דט	הח	וז	מת	נש	סד	עק	פצ
אם	בל	גכ	די	הט	וח	נת	כש	עד	פק	זצ
אנ	במ	גל	דכ	הי	וט	זת	סת	עש	פד	צק
אס	בנ	גם	דל	הכ	וי	זט	עת	פש	צד	הק
אע	בס	גנ	דם	הל	וכ	זי	הט	פת	צש	קר
אפ	בע	גס	דנ	הם	ול	זב	הי	טת	קש	צד
אצ	בפ	גע	דס	הנ	ום	זל	הכ	טי	קת	רש
אק	בצ	גפ	דע	הס	ונ	זם	הל	טכ	רת	יש
אר	בק	גצ	דפ	הע	וס	זנ	מה	טל	יב	שת
אש	בד	גק	דצ	הפ	וע	זס	הנ	טם	יל	בת
את	בש	גד	דק	הצ	וף	זע	הס	טנ	ים	כל

The Rational Table of Ziruph.

אב	נת	דש	הד	יק	זצ	הפ	טע	יס	כג	למ
אג	דב	הת	יש	זד	חק	טצ	יפ	כע	לס	מג
אד	הג	יב	זת	חש	טד	יק	כצ	לפ	מע	גס
אה	וד	זג	חב	טת	יש	כד	לק	מצ	נפ	סע
או	זה	חד	טג	יב	כת	לש	מד	נק	סצ	עפ
אז	הו	טה	יד	כג	לב	מת	נש	סד	עק	פצ
אח	טז	יו	בה	לד	מג	נב	סת	עש	פד	צק
אט	יח	כז	לו	מה	נד	סג	עב	פת	צש	קר
אי	כט	לח	מז	נו	סה	עד	פג	צב	קת	רש
אכ	לי	מט	נח	סז	עו	פה	צד	קג	רב	שת
אל	מכ	ני	סט	עח	פז	צו	קה	רד	שג	תב
אם	נל	סכ	עי	פט	צח	קו	רו	שה	תד	בג
אנ	סם	על	פכ	צי	קט	רח	שו	תו	בה	גד
אס	ענ	פם	צל	קכ	רי	שט	תח	בז	גו	דה
אע	פס	צנ	קם	רל	שכ	תי	בט	גת	דז	הו
אפ	צע	קס	רנ	שם	תל	בכ	גי	דס	הח	וז
אצ	קפ	רע	שס	תנ	בם	גל	דכ	הי	וט	זח
אק	רצ	שפ	תע	בס	גנ	דם	הל	וכ	זי	חט
אד	שק	תצ	בפ	גע	דס	הנ	ום	זל	חכ	טי
אש	תד	בק	גצ	דפ	הע	וס	זנ	חם	טל	יכ
את	בש	גד	דק	הצ	יפ	זע	חס	טנ	ים	כל
אב	גד	הו	זה	טי	בל	מג	סע	פצ	קר	שת

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rightly joined together according to the rules of the Hebrew tongue, make the name of a genius; to which, according to the cuſtom, ſome *monoſyllable* name of Divine Omnipotence, *viz.* El or Jah, is ſubjoined. But if the caſting of the letters be made from an angle of the falling, and againſt the ſucceſſion of the ſigns, and the letters which ſhall fall in the Nadir (that is the oppoſite point) of the aforeſaid ſtars be after that order, as are ſaid, joined together, ſhall make the name of an evil genius.

But the Chaldeans proceed another way, for they take not the Almutez of the angles but the Almutez of the eleventh houſe, and do all things as has been ſaid. Now they find out an evil genius from the Almutez of the angle of the twelfth houſe, which they call an evil ſpirit, caſting from the degree of the falling againſt the progreſs of the ſigns.

CHAP. XIV.

OF THE CALCULATING ART OF SUCH NAMES BY THE TRADITION OF CABALISTS.

THERE is yet another art of theſe kind of names, which they call calculatory; and it is made by the following tables, by entering with ſome ſacred, divine, or angelical name, in the column of letters deſcending, by taking thoſe letters which thou ſhalt find in the common angles under their ſtars and ſigns, which beingr educed into order, the name of a good ſpirit is made of the nature of that ſtar or ſign under which thou didſt enter; but if thou ſhalt enter in the column aſcending, by taking the common angles above the ſtars and ſigns marked in the loweſt line, the name of an evil ſpirit is made. And theſe are the names of ſpirits of any order of heaven miniſtering, as of good, ſo of bad, which you may after this manner multiply into nine names of ſo many orders; inaſmuch as you may, by entering with one name, draw forth another of a ſpirit of

of a ſuperior order out of the ſame, as well of a good as a bad one; yet the beginning of this calculation depends upon the names of God; for every word hath a virtue in *magic*, inaſmuch as it depends on the word of God, and is thence framed. Therefore we muſt know that every angelical name muſt proceed from ſome primary name of God. Therefore angels are ſaid to bear the name of God, according to that which is written, "becauſe my name is in him;" therefore that the names of good angels may be diſcerned from the names of bad, there is wont oftentimes to be added ſome name of Divine Omnipotence, as *El*, or *On*, or *Jah*, or *Jod*, and to be pronounced together with it: and becauſe *Jah* is a name of beneficence, and *Jod* the name of a deity, therefore theſe two names are put only to the names of angels; but the name *El*, becauſe it imports power and virtue, is therefore added, not only to good but bad ſpirits; for neither can evil ſpirits either ſubſiſt or do any thing without the virtue of *El*, God. But we muſt know that common angles of the ſame ſtar and ſign are to be taken, unleſs entrance be made with a mixt name, as are the names of genii, and thoſe of which it hath been ſpoken in the preceding chapter, which are made of the diſpoſitions of the heavens, according to the harmony of divers ſtars. For as often as the table is to be entered with theſe, the common angle is to be taken under the ſtar or ſign of him that enters.

There are moreover ſome that do ſo extend thoſe tables that they think alſo if there be an entrance made with the name of a ſtar, or office, or any deſired effect, a demon, whether good or bad, ſerving to that office or effect may be drawn out; upon the ſame account they that enter with the proper name of any perſon can extract the names of the genii under that ſtar which ſhall appear to be over ſuch a perſon as they ſhall, by his phyſiognomy, or by the paſſions and inclinations of his mind, and by his profeſſion and fortune, know him to be either *martial*, or *ſaturnine*, or *ſolary*, or of the nature of any other ſtar.

And although ſuch kind of primary names have none or little power by their ſignification, yet ſuch kind of extracted names, and ſuch as are derived from them, are of very great efficacy; as the rays of the ſun collected in a hollow glaſs do moſt intenſely burn, the ſun itſelf being ſcarce warm.

Now

The Cabala.

Table 1st Shewing at one View the Seventy-two Angels bearing the name of God Shemhamphoræ.

ו	י	ם	ע	מ	ל	א	כ	ה	א	ל	ה	ר	מ	ה	ה	ל	ב
ה	ל	י	ל	ה	ל	ה	ה	ז	ל	א	ה	י	ב	ר	ק	א	ל
ו	י	ט	מ	ש	ה	א	ת	י	ד	ו	ע	ל	ה	י	י	ו	י
יה	אל	אל	יה	יה	אל	יה	ל	אל	יה	יה	יה	אל	אל	אל	יה	יה	אל
Vehuiah	Jeliel	Sitael	Elemiah	Mahasiah	Lelahel	Aehaiah	Cahethel	Haziel	Aladiah	Lauiah	Hahiah	Ieiazel	Mebahel	Hariel	Hakamiah	Leriah	Caliel
ל	פ	נ	י	מ	ה	נ	ה	י	ש	ר	א	ל	ו	י	ל	כ	מ
י	ה	ל	י	ל	ה	ה	א	ר	א	י	ו	ר	ש	ה	ה	ו	נ
ו	ל	ת	י	ה	י	ה	א	ת	ה	י	מ	ב	ר	י	ד	ק	ד
יה	יה	אל	אל	אל	ית	הי	יה	אל	יה	אל	אל	אל	יה	יה	יה	יה	אל
Leuuiah	Pahaliah	Nelchael	Ieiaiel	Melahel	Hahuiah	Nithhaiah	Haaiah	Ierathel	Seehiah	Reiiel	Omael	Lecabel	Vasariah	Iehuiah	Lehahiah	Chavakiah	Monadel
א	ח	ר	י	ה	מ	ו	י	ם	ע	ע	מ	ו	ד	ה	ע	נ	נ
נ	ע	ה	י	ה	י	י	ל	א	ל	ש	י	ה	נ	ה	מ	נ	י
י	ם	ע	י	ה	ת	ל	ה	ל	י	ל	ה	ו	י	ש	מ	א	ח
אל	יה	אל	אל	אל	אל	יה	יה	יה	אל	יה	אל	אל	אג	יה	יה	אל	אל
Aniel	Haamiah	Rehael	Ihiazel	Hahahel	Michael	Vevaliah	Ielahiah	Sealiah	Ariel	Asaliah	Mihael	Vehuel	Daniel	Hahaziah	Imamiah	Nanael	Nithael
מ	פ	נ	י	ד	מ	ו	י	ע	מ	ד	מ	א	ה	ר	י	ו	מ
ב	ע	מ	י	ר	צ	מ	ה	נ	ה	מ	נ	י	ב	א	ב	י	י
ה	י	מ	ל	ה	ר	ב	ה	י	ק	ב	י	ע	ו	ה	מ	י	מ
יה	אל	יה	אל	אל	אל	אל	אל	אל	אל	יה	אל	אל	יה	אל	יה	אל	יה
Mebahiah	Poiel	Nemamaiah	Ieilael	Harahel	Mizrael	Umabel	Iahhel	Annauel	Mehekiel	Damabiah	Meniel	Eiael	Habuiah	Rochel	Ilbamiah	Haiaiel	Mumiah

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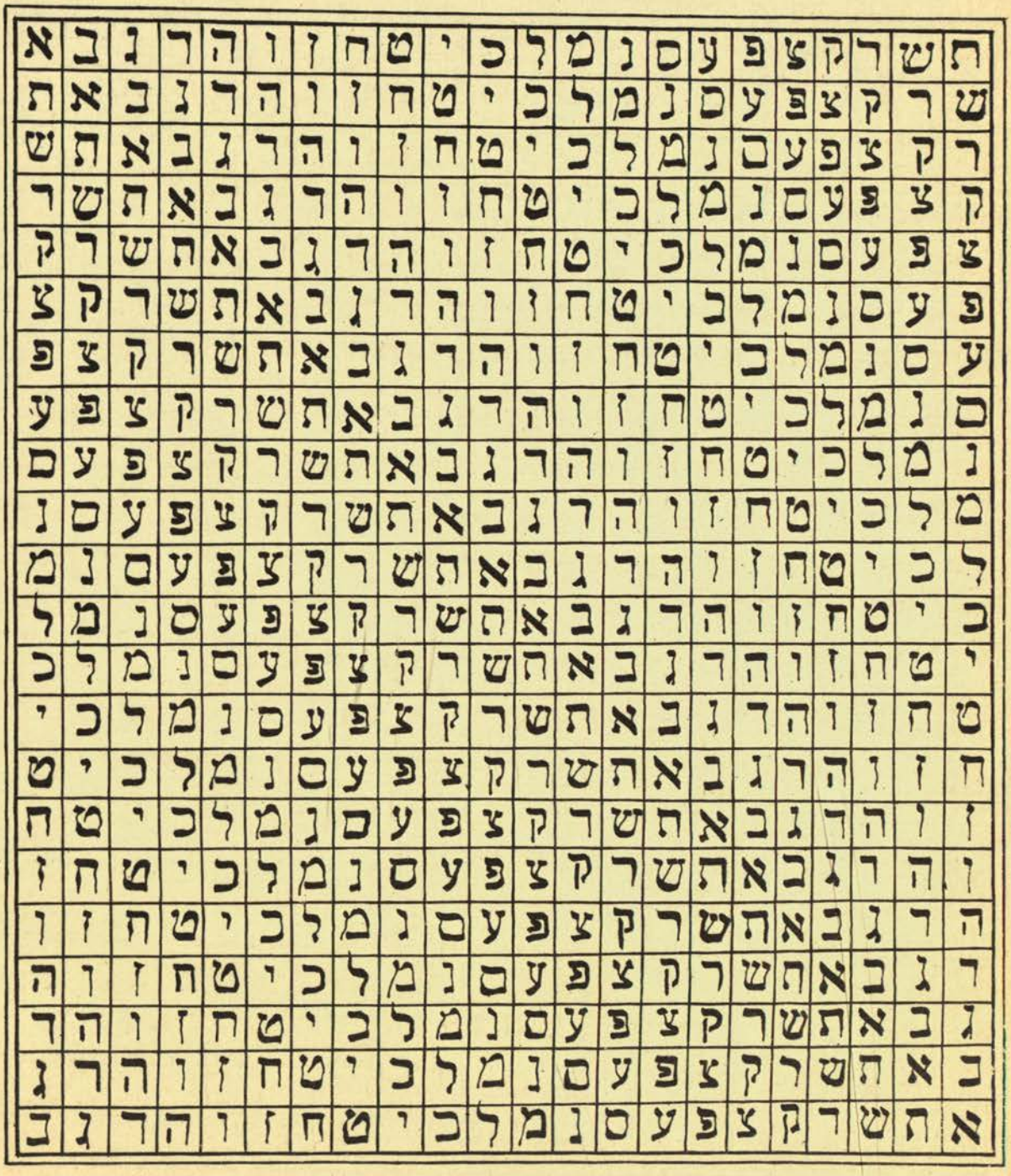
Cabala.

The Averse Table of Commutations.



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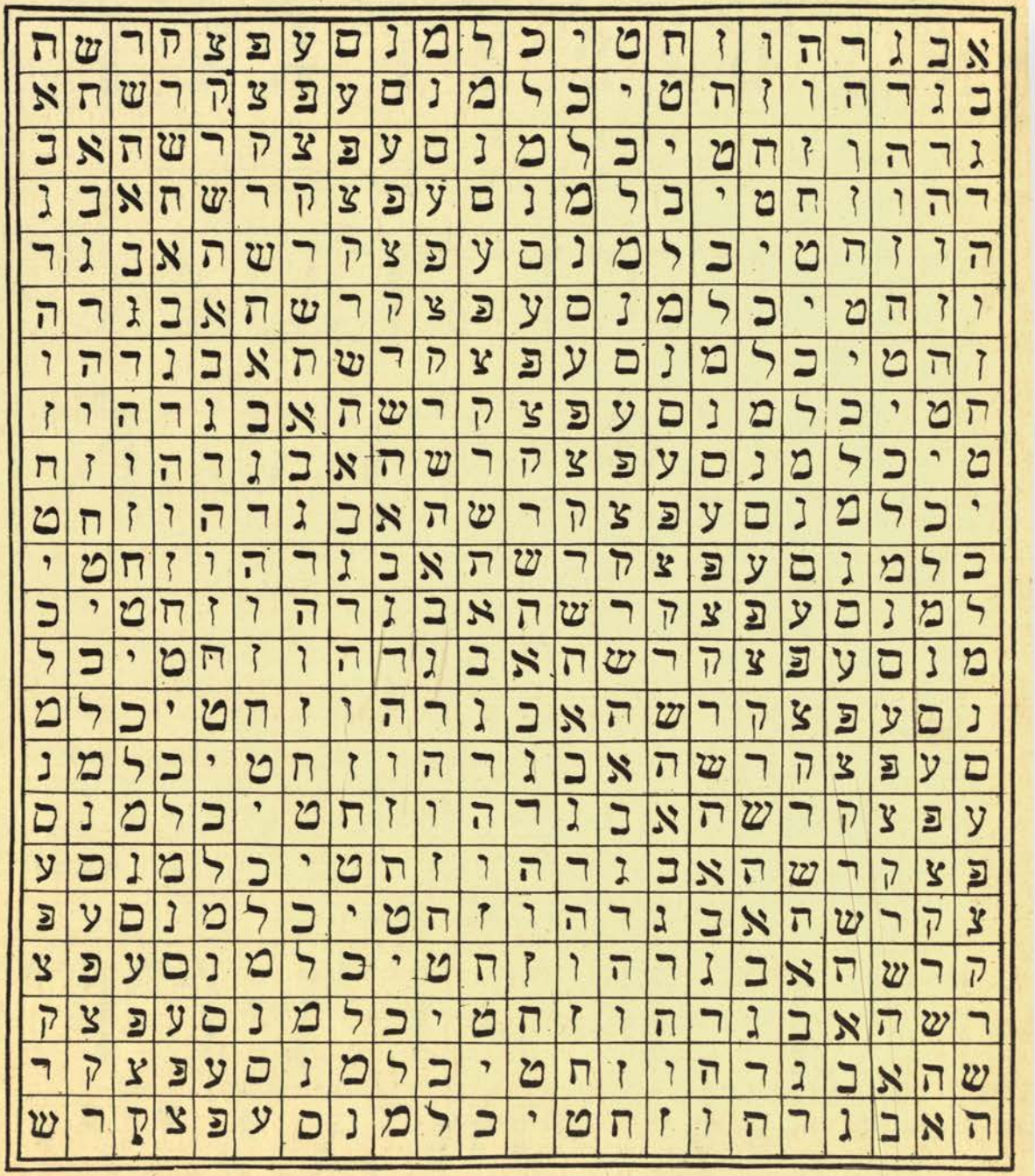
The Cabala

Table 2? The Right Table of the Commutations.



א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א
ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב
ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג
ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד
ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה
ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו
ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז
ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח
י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט
כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס
פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע
צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ
ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ
ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק
ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר
ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש

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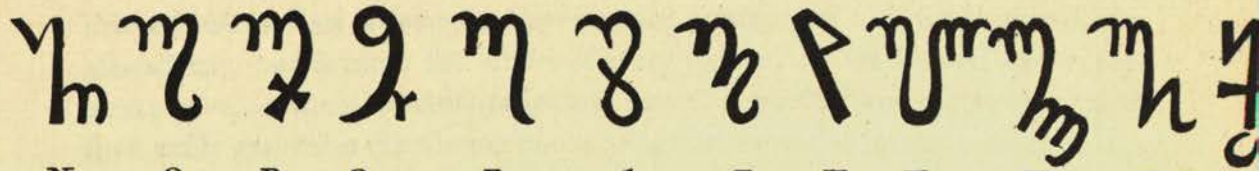
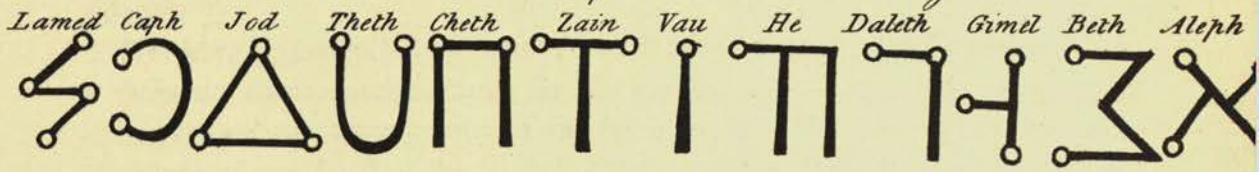
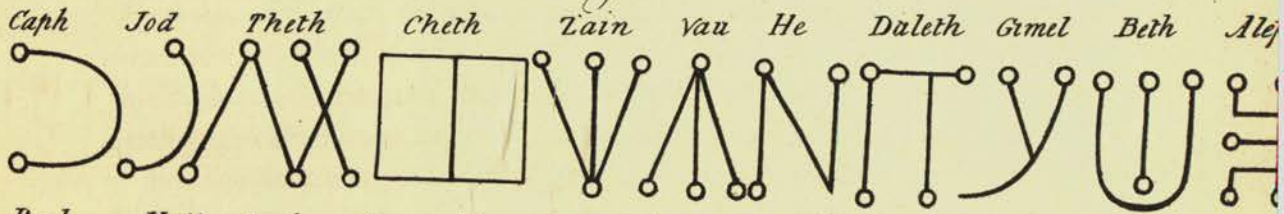
The Misterious Characters of Letters deliver'd by Honorious call'd the Theban Alp

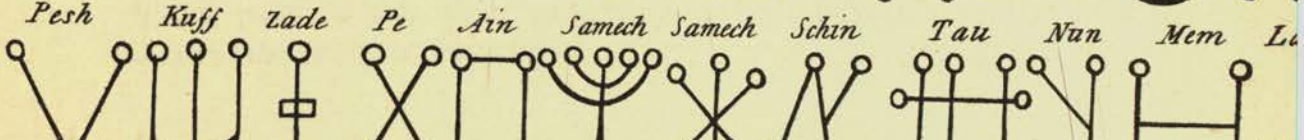


The Characters of Celestial Writing.

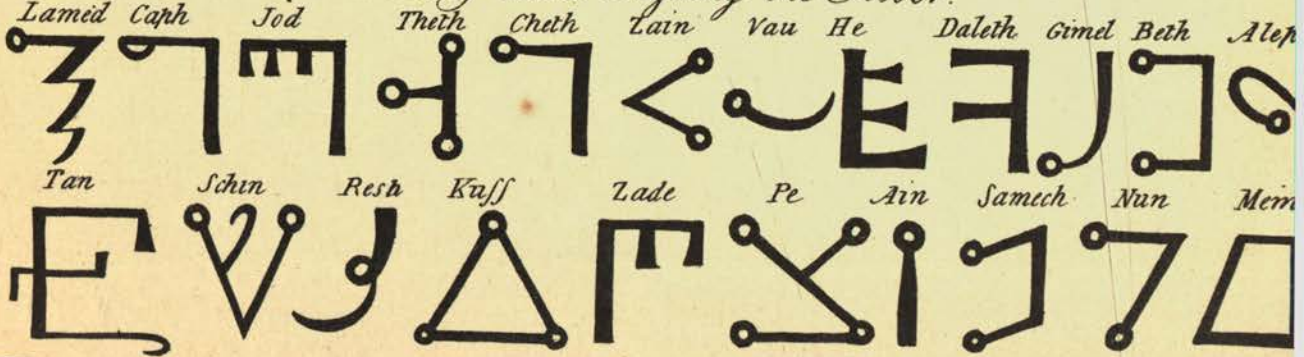


The Writing call'd Malachim.





The Writing call'd Passing the River.



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Now there is an order of letters in thoſe tables under the ſtars and ſigns, almoſt like that which is with the aſtrologers, of tens, elevens, twelves. Of this calculatory art *Alphonſus Cyprius* once wrote, and alſo fitted it to Latin characters; but becauſe the letters of every tongue, as we ſhewed in the firſt book, have, in their number, order and figure, a celeſtial and divine original, I ſhall eaſily grant this calculation concerning the names of ſpirits to be made not only by Hebrew letters, but alſo *Chaldean*, *Arabick*, *Egyptian*, *Greek* and *Latin*, and many others, the tables being rightly made after the imitation of the preſidents.

But here it is objected by many, that it falls out that in theſe tables men of a differing nature and fortune do oftentimes, by reaſon of the ſameneſs of name, obtain the ſame genius of the ſame name. We muſt know therefore that it muſt not be thought abſurd, that the ſame dæmon may be ſeparated from any one ſoul, and the ſame be ſet over more. Beſides, as many men have the ſame name, ſo alſo ſpirits of divers offices or natures may be noted or marked by one name, and by one and the ſame ſeal or character, yet in a different reſpect; for as the ſerpent does ſometimes typify Chriſt, and ſometimes the devil, ſo the ſame names and the ſame ſeals may be applied ſometimes to the order of a good demon, ſometimes of a bad one. Laſtly, the very ardent intention of the invocator, by which our intellect is joined to the ſeparated intelligences, is the cauſe that we have ſometimes one ſpirit, ſometimes another, (although called upon under the ſame name,) made obſequious to us.

See the following Plates for the tables of the calculation of the names of ſpirits, good and bad, under the preſidency of the ſeven planets, and under the order of the twelve militant ſigns.

CHAP.

CHAP. XV.

OF THE CHARACTERS AND SEALS OF SPIRITS.

WE muſt now ſpeak of the characters and ſeals of ſpirits. Characters are nothing elſe than certain unknown letters and writings, preſerving the ſecrets of ſpirits and their names from the uſe and reading of prophane men, which the ancients called hieroglyphical, or ſacred letters, becauſe devoted to the ſecrets of God only. They accounted it unlawful to write the myſteries of God with thoſe characters which prophane and vulgar things were wrote. Whence Porphyry ſays, "that the ancients were willing to conceal God and divine virtues, by ſenſible figures and by thoſe things which are viſible, yet ſignifying inviſible things;" as being willing to deliver great myſteries in ſacred letters, and explain them in certain ſymbolical figures; as when they dedicated all round things to the world, the ſun and the moon, hope and fortune; a circle to the heavens, and parts of a circle to the moon; pyramids and obeliſks to the fire, a cylinder to the ſun and earth.—See the plate.

CHAP. XVI.

ANOTHER WAY OF MAKING CHARACTERS, ACCORDING TO THE CABALISTS.

AMONG the Hebrews I find more faſhions of characters, whereof one is moſt ancient, *viz.* an ancient writing which Moſes and the prophets uſed, the form of which is not raſhly to be diſcovered to any; for thoſe letters which they uſe at this day were inſtituted by Eſdras. There is among them a writing which they call celeſtial, becauſe they ſhew it placed and figured among the ſtars.

The Cabala

Fig. A

איק	בכר	גרש
דמת	הנר	וסם
זעז	חפף	טצץ

Fig. B

Fig. C

Fig. D

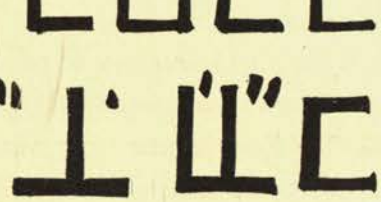

Fig. F

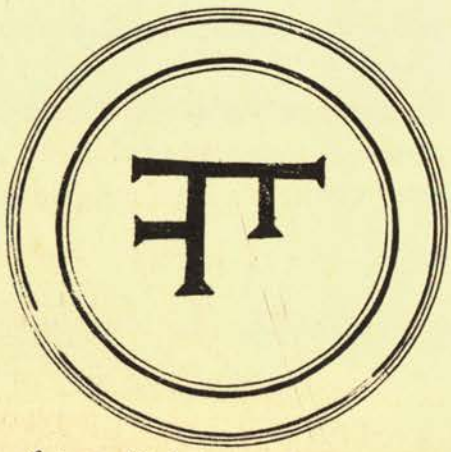

Fig F The Cabalistic Character of the Spirit Michael as Composed out of the above Tables A

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ſtars. There is alſo a writing which they call *Malachim*, or *Melachim*, *i. e.* of angels, or regal; there is alſo another, which they call the paſſing through the river, and the characters and figures of all which you may ſee in the following Plates.

There is another manner among the Cabaliſts, formerly held in great eſteem, but now it is ſo common that it is placed among prophane things, *viz.* the twenty-ſeven characters of the Hebrews may be divided into three claſſes, whereof every one contains nine letters. The firſt, *viz.* אבגדהוזחט which are the ſeals or marks of ſimple numbers and of intellectual things diſtributed into nine orders of angels. The ſecond hath יכלמנסעפצ, the marks of tens and celeſtial things in the nine orbs of the heavens. The third hath the other four letters, with the five final, *viz.* קרשתךסנזף, which are marks of hundreds, and inferior things, *viz.* four ſimple elements, and five kinds of perfect compounds. They do now and then diſtribute theſe three claſſes into nine chambers, the firſt is of units, *viz.* intellectual, celeſtial and elemental. The ſecond is of two's, the third of three's, and ſo of the reſt; theſe chambers are framed by the interſection of four parallel lines interſecting themſelves into right angles, as is expreſſed in the following Plate, fig. A.

Out of which, being diſſected into parts, proceed nine particular figures (ſee Plate, fig. B.) which are of the nine chambers, characterizing their letters by that Notariacon, which, if it be of one point, ſhews the firſt letter of that chamber; if of two, the ſecond; if of three, the third letter; as if you would frame the character Michael, מיכאל, that comes forth extended with five figures (for which ſee the Plate C.) which are contracted to three figures, which then are contracted into one, yet the points Notariacon are uſually omitted, and then there comes forth ſuch a character of Michael. See fig. D.

There is yet another faſhion of characters common to almoſt all letters and tongues, and very eaſy, which is by gathering together of letters; as if the name of the angel Michael be given, the characters thereof ſhall be framed according to the fig. E.

And this faſhion among the Arabians is moſt received; neither is there any writing which is ſo readily and elegantly joined to itſelf as the Arabick. You muſt know that angelical ſpirits, ſeeing they are of a pure intellect, and altogether incorporeal, are not marked with any marks or characters, or any other human ſigns; but we, not otherwiſe knowing their eſſence or quality, do, from their *names*, or *works*, or otherwiſe, devote and conſecrate to them figures and marks, by which we cannot any way compel them to us, but by which we riſe up to them, as not to be known by ſuch characters and figures; and, firſt of all, we do ſet our ſenſes, both inward and outward, upon them; then, by a certain admiration of our reaſon, we are induced to a religious veneration of them; and then are wrapt with our whole mind into an ecſtatical adoration; and then with a wonderful belief, an undoubted hope, and quickening love, calling upon them in ſpirit and truth by true names and characters, do obtain from them that virtue or power which we deſire.

CHAP. XVII.

THERE IS ANOTHER KIND OF CHARACTERS, OR MARKS OF SPIRITS, WHICH ARE RECEIVED ONLY BY REVELATION.

THERE is another kind of character received by revelation only, which can be found out no another way; the virtue of which characters is from the Deity revealing; of whom there are ſome ſecret works breathing out a harmony of ſome divinity, or they are, as it were, ſome certain agreements or compacts of a league between us and them. Of this kind there was a ſign ſhewed to *Conſtantine*, which was this, *in hoc vince*; there was another revealed to *Antiochus* in the figure of a Pentangle, which ſignifies health; for, being

The Cabala

The Tables for the calculations of the names of Spirits good & bad & under the presidency of the 7 Planets & 12 militant Signs

The entrance of Evil Angels

	☽	☿	♀	☉	♂	♃	♄	The Line of Good
ת	ז	י	ה	ד	ג	ב	א	א
ש	נ	מ	ל	כ	י	ט	ח	ב
ר	ש	ד	ק	צ	פ	ע	ס	ג
ק	ו	ה	ד	ג	ב	א	ת	ד
צ	מ	ל	כ	י	ט	ח	ז	ה
פ	ד	ק	צ	פ	ע	ס	נ	ו
ע	ה	ד	ג	ב	א	ת	ש	ז
ס	ל	כ	י	ט	ח	ז	ו	ח
נ	ק	צ	פ	ע	ס	נ	מ	ט
מ	ד	ג	ב	א	ת	ש	ר	י
ל	כ	י	ט	ח	ז	ו	ה	כ
כ	צ	פ	ע	ס	נ	מ	ל	ל
י	ג	ב	א	ת	ש	ר	ק	מ
ט	י	ט	ח	ז	ו	ה	ד	נ
ח	פ	ע	ס	נ	מ	ל	כ	ס
ז	ב	א	ת	ש	ר	ק	צ	ע
ו	ט	ח	ז	ו	ה	ד	ג	פ
ה	פ	ס	נ	מ	ל	כ	י	צ
ד	א	ת	ש	ר	ק	צ	פ	ק
ג	ח	ז	ו	ה	ד	ג	ב	ר
ב	ס	נ	מ	ל	כ	י	ט	ש
א	ת	ש	ר	ק	צ	פ	ע	ת
The Line of Evil	♄	♃	♂	☉	☽	♀	☿	

The entrance of Good Angels

The entrance of the Evil Angels

	♓	♒	♑	♐	♏	♎	♍	♌	♋	♊	♉	♈	The Line of Good
ת	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	א
ש	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	ב
ר	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ג
ק	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ד
צ	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ה
פ	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ו
ע	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	ז
ס	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ח
נ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ט
מ	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	י
ל	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	כ
כ	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ל
י	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	מ
ט	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	נ
ח	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	ס
ז	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ע
ו	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	פ
ה	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	צ
ד	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ק
ג	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	ר
ב	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	ש
א	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	ת
The Line of Evil	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	

The entrance of the Good Angels

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being reſolved into letters, it ſpeaks the word ὑγίεια, *i. e.* health: in the faith and virtue of which ſigns, both kings obtained a great victory againſt their enemies. So Judas, who by reaſon of that, was afterwards ſirnamed Machabeus, being to fight with the Jews againſt *Antiochus Eupator*, received from an angel a notable ſign, מכבי, in the virtue of which they firſt ſlew 11,000, with an infinite number of elephants, then again 35,000 of their enemies: for that ſign did repreſent the name of *Jehovah*, and was a memorable emblem of the name of ſeventy-two letters by the equality of number; and the expoſition thereof is מי כמוך באלי יהוה, *i. e.* who is there among thee ſtrong as *Jehovah?* See Plate, fig. F.

CHAP. XVIII.

OF THE BONDS OF SPIRITS, AND THEIR ADJURATIONS, AND CASTINGS OUT.

THE bond by which ſpirits are bound, beſought, or caſt out, are three; ſome of them are taken from the elemental world, as when we adjure a ſpirit by any inferior and natural thing of affinity with or adverſe to them; inaſmuch as we would call up or caſt them out, as by fumigations of *flowers, herbs, animals, ſnow, ice*, or by *hell, fire*, and *ſuch like*; and theſe alſo are often mixt with divine praiſes, and bleſſings, and conſecrations, as appears in the ſong of the Three Children, and in the pſalm, Praiſe ye the Lord from the heavens, and in the conſecration and bleſſing of the *paſchal taper*. This bond works upon the ſpirits by an apprehenſive virtue, under the account of love or hatred, inaſmuch as the ſpirits are preſent with, or favour, or abhor any thing that is natural or againſt nature, as theſe things themſelves love or hate one another. The ſecond bond is taken from the celeſtial world, *viz.* when we adjure them by their heaven, by the ſtars, by their motions, rays, light, beauty, clearneſs, excellency, fortitude, influence and wonders, and ſuch like; and this bond works

upon ſpirits by way of admonition and example. It hath alſo ſome command, eſpecially upon the miniſtering ſpirits, and thoſe who are of the loweſt orders. The third bond is from the intellectual and divine world, which is perfected by religion; that is to ſay, when we ſwear by the ſacraments, miracles, divine names, ſacred ſeals, and other myſteries of religion; wherefore this bond is the higheſt of all and the ſtrongeſt, working upon the ſpirits by command and power; but this is to be obſerved, that as after the univerſal Providence there is a particular one, and after the univerſal ſoul, particular ſouls; ſo, in the firſt place, we invocate by the ſuperior bonds, and by the names and powers which rule the things, then by the inferior and the things themſelves. We muſt know further, that by theſe bonds, not only ſpirits, but alſo all creatures are bound, as tempeſts, burnings, floods, plagues, diſeaſes, force of arms, and every animal, by aſſuming them, either by adjuration or deprecation, or benediction, as in the charming of ſerpents; beſides the natural and celeſtial, by rehearſing out of the myſteries and religion, the cure of the ſerpent in terreſtrial paradiſe, the lifting up of the ſerpent in the wilderneſs; likewiſe by aſſuming that verſe of the 91ſt Pſalm, *thou ſhalt walk upon the aſp and the baſiliſk, and ſhalt tread upon the lion and the dragon.*

CHAP. XIX.

BY WHAT MEANS MAGICIANS AND NECROMANCERS CALL FORTH THE SOULS OF THE DEAD.

BY the things which have been already ſpoken it is manifeſt, that ſouls after death do as yet love their body which they left, as thoſe ſouls do whoſe bodies want due burial or have left their bodies by violent death, and as yet wander about their carcaſſes in a troubled and moiſt ſpirit, being, as it were, allured by ſomething that hath an affinity with them, the means being known, by which, in times paſt, they were joined to their bodies, they may be eaſily called forth and

and allured by the like vapours, liquors and ſavours, certain artificial lights being alſo uſed, ſongs, ſounds, and ſuch like, which moves the imaginative and ſpiritual harmony of the ſoul; and ſacred invocations, and ſuch like, as belong to religion, ought not to be nelgected by reaſon of the portion of the rational ſoul which is above nature.

Necromancy has its name becauſe it works on the bodies of the dead, and gives anſwers by the ghoſts and apparitions of the dead, and ſubterraneous ſpirits, alluring them into the carcaſſes of the dead, by certain helliſh charms, and infernal invocations, and by deadly ſacrifices and wicked oblations.

There are two kinds of necromancy: raiſing the carcaſſes, which is not done without blood; the other ſciomancy, in which the calling up of the ſhadow only ſuffices. To conclude, it works all its experiments by the carcaſſes of the ſlain and their bones and members, and what is from them; for there is in theſe things a ſpiritual power friendly to them: therefore they eaſily allure the flowing down of wicked ſpirits, by reaſon of the ſimilitude and property of every familiar, by whom the necromancer, ſtrengthened by their help, can do much in human and terreſtrial things, and kindle unlawful luſts, cauſe dreams, diſeaſes, hatred, and ſuch like paſſions; to which alſo they can confer the powers of the ſoul, which as yet being involved in a moiſt and turbid ſpirit, wandering about their caſt bodies, can do the ſame things that the wicked ſpirits commit, ſeeing therefore they experimentally find, that the wicked and impure ſouls violently plucked from their bodies, and of men not expiated, and wanting burial, do ſtray about carcaſſes, and are drawn to them by affinity. The witches eaſily abuſe them for effecting witchcraft, alluring theſe unhappy ſouls, by the appoſition of their body, or by the taking of ſome part thereof, and compelling them by their deviliſh charms, by entreating them by the deformed carcaſſes diſperſed through the wide fields, and the wandering ſhadows of thoſe who want burials, and by the ghoſts ſent back from *Acheron*, and the gueſts of hell, whom untimely death has precipitated into hell, and by the horrible deſires of the damned and proud devils, revengers of wickedneſs. But he who could

could reſtore the ſouls truly to their bodies, muſt firſt know what is the proper nature of the ſoul from whence it went forth, with how many and how great degrees of perfection it is repleniſhed, with what intelligence it is ſtrengthened, by what means diffuſed into the body, by what harmony it ſhall be compacted with it, what affinity it hath with God, with the intelligences, with the heavens, elements, and all other things, whoſe image and reſemblance it holds. To conclude, by what influences the body may be knit together again for the raiſing of the dead, requires all theſe things which belong not to men, but to God only, and to whom he will communicate them.

CHAP. XX.

OF PROPHETICAL DREAMS.

I CALL that a dream which proceeds either from the ſpirit of the phantaſy and intellect united together, or by the illuſtration of the agent intellect above our ſouls, or by the true revelation of ſome divine power in a quiet and purified mind; for by this our ſoul receives true oracles, and abundantly yields prophecies to us; for in dreams we ſeem both to aſk queſtions, and learn to find them out; alſo many doubtful things, many policies, many things unknown, unwiſhed for, and never attempted by our minds, are manifeſted to us in dreams: alſo the repreſentation of things unknown, and unknown places, appear to us; and the images of men, both alive and dead, and of things to come, are foretold; and alſo things which at any time have happened are revealed, which we know not by any report. And theſe dreams need not any art of interpretation, as thoſe of which we have before ſpoken, which belong to divination, not to foreknowledge; and it comes to paſs that they who ſee dreams, for the moſt part, underſtand them not: for as to ſee dreams

dreams is from the ſtrength of *imagination*, ſo to underſtand them is from the ſtrength of the underſtanding. They, therefore, whoſe intellect being overwhelmed by too much commerce of the fleſh is in a dead ſleep, or its imaginative or phantaſtic power or ſpirit is too dull and unpoliſhed, that it cannot receive the ſpecies and repreſentation which flow from the ſuperior intellect; this man, I ſay, is altogether unfit for the receiving of dreams and propheſying by them.

Therefore it is neceſſary that he who would receive true dreams ſhould keep a pure undiſturbed, and an undiſquieted imaginative ſpirit, and ſo compoſe it that it may be made worthy of the knowledge and government by the mind and underſtanding; for ſuch a ſpirit is moſt fit for propheſying, and is a moſt clear glaſs of all the images which flow (every where) from all things. When therefore we are found in body, not diſturbed in mind, our intellect not dulled by meats and drinks, not ſad through poverty, not provoked through luſt, not incited by any vice, not ſtirred up by wrath or anger, not being irreligiouſly and prophanely inclined, not given to levity, not loſt in drunkenneſs, but chaſtely going to bed, fall aſleep; then our pure and divine ſoul, being free from all the evils above recited, and ſeparated from all hurtful thoughts, and now freed by dreaming, is endowed with this divine ſpirit as an inſtrument, and doth receive thoſe beams and repreſentations which are darted down, as it were, and ſhine forth from the Divine Mind into itſelf; and, as it were in a deifying glaſs, it does more certain, more clear and efficaciouſly behold all things than by the vulgar inquiry of the intellect, and by the diſcourſe of reaſon. The divine powers inſtructing the ſoul, being invited to their ſociety by the opportunity of the nocturnal ſolitarineſs, neither will that genius be wanting to him when he is awake, which rules all his actions.

Whoſoever therefore, by quiet and religious meditation, and by a diet temperate and moderate according to nature, preſerves his ſpirit pure ſhall very much prepare himſelf, and by this means become (in a degree) divine and knowing all things, juſtly merits the ſame. But whoſoever, on the contrary, languiſhes with a fantaſtic ſpirit, he receives not perſpicuous and diſtant

diſtant viſions; but even as the divine ſight, by reaſon of its viſion, being weakened and impaired, judges confuſedly and indiſtinctly, ſo alſo when we are overcome with wine and drunkenneſs, then our ſpirit, being oppreſſed with noxious vapours (as a troubled water is apt to appear in various forms) is deceived, and waxes dull; therefore thoſe who would receive oracles by dreams, and thoſe oracles true and certain, I would adviſe him to abſtain one whole day from meat, and three days from wine or any ſtrong liquors, and drink nothing but pure water; for, to ſober and religious minds, the pure ſpirits are adherent, but fly thoſe who are drowned in drunkenneſs and ſurfeiting. Although impure ſpirits do very often adminiſter notable ſecrets to thoſe who are apparently beſotted with wine or liquors; yet all ſuch communications are to be contemned and avoided.

But there are four kinds of true dreams, *viz.* the firſt, *matutine*, *i. e.* between ſleeping and waking; the ſecond that which one ſees concerning another; the third, that whoſe interpretation is ſhewn to the ſame dreamer in the nocturnal viſion; and, laſtly, the fourth, that which is repeated to the ſame dreamer in the nocturnal viſion.

END OF PART FIRST.

THE

THE PERFECTION AND KEY

OF

THE CABALA,

OR

CEREMONIAL MAGIC.

BOOK II. PART II.

IN this laſt book, which we have made the Perfection and Key of all that has been written, we have given thee the whole and entire practice of Ceremonial Magic, ſhewing what is to be done every hour of the day; ſo that as by reading what we have heretofore written, thou ſhalt contemplate in theory, here thou ſhalt be made perfect by experiment and practice: for in this Key you may behold, as in a mirror, the diſtinct functions of the ſpirits, and how they are to be drawn into communication in all places, ſeaſons, and times.

This then is to be known, that the names of the intelligent preſidents of every one of the planets are conſtituted after this manner; that is to ſay, by collecting together the letters out of the figures of the world from the riſing of the body of the planet, according to the ſucceſſion of the ſigns through the ſeveral degrees, and out of the ſeveral degrees, from the aſpects of the planet himſelf, the calculation being made from the degree of the aſcendant.

In like manner are conſtituted the names of the princes of the evil ſpirits; they are taken under all the planets of the preſidents in a retrograde order, the projection being made contrary to the ſucceſſion of the ſigns, from the beginning of the ſeventh houſe. Now the name of the ſupreme and higheſt intelligence, which many ſuppoſe to be the ſoul of the world, is collected out of the four cardinal points of the figure of the world, after the manner already delivered; and by the oppoſite and contrary way is known the name of the great demon or evil ſpirit, upon the four cadent angles.

In like manner you ſhall underſtand the names of the great preſidential ſpirits ruling in the air, from the four angles of the ſuccedent houſes, ſo as to obtain the names of the good ſpirits: the calculation is to be made according to the ſucceſſion of the ſigns, beginning from the degree of the aſcendant, and to attain the names of the evil ſpirits by working the contrary way.

You muſt alſo obſerve, that the names of the evil ſpirits are extracted as well from the names of the good ſpirits as of the evil: ſo, notwithſtanding, that if we enter the table with the name of a good ſpirit of the ſecond order, the name of the evil ſhall be extracted from the order of *princes* and *governors*; but if we enter the table with the name of a good ſpirit of the third order, or with the name of an evil ſpirit, a governor, after what manner ſoever they are extracted, whether by this table or from a celeſtial figure, the names which do proceed from hence ſhall be the names of the evil ſpirits, the miniſters of the inferior order.

It is further to be noted, that as often as we enter this table with the good ſpirits of the ſecond order, the names extracted are of the ſecond order; and if under them we extract the name of an evil ſpirit, he is of the ſuperior order of the governors. The ſame order is, if we enter with the name of an evil ſpirit of the ſuperior. If therefore we enter this table with the names of the ſpirits of the third order, or with the names of the miniſtering ſpirits, as well of the good ſpirits as of the evil, the names extracted ſhall be the names of the miniſtering ſpirits of the inferior order.

But

But many magicians, men of no ſmall authority, will have the tables of this kind to be extended with *Latin* letters; ſo that by the ſame tables alſo, out of the name of any office or effect, might be found out the name of any ſpirit, as well good as evil, by the ſame manner which is above delivered, by taking the name of the office or of the effect in the column of letters, in their own line, under their own ſtar. And of this practice *Triſmegiſtus* is a great author, who delivered this kind of calculation in Egyptian letters: not improperly alſo may they be referred to the letters of other tongues, for the reaſon aſſigned to the ſigns; for truly he only is extant of all men who have treated concerning the attaining to the names of ſpirits.

Therefore the *force*, *ſecrecy*, and *power*, in what manner the ſacred names of ſpirits are truely and rightly found out, conſiſteth in the diſpoſing of vowels, which make the name of a ſpirit, and wherewith is conſtituted the true name and right word. Now this art is thus perfected and brought to paſs. Firſt, we are to take heed to placing the vowels of the letters, which are found by the calculation of the celeſtial figure, to find the names of the ſpirits of the ſecond order, preſidents and governors: and this, in the good ſpirits, is thus brought to effect, by conſidering the ſtars which do conſtitute and make the letters, and by placing them according to their order. Firſt, let the degree of the eleventh houſe be ſubtracted from the degree of that ſtar which is firſt in order, and that which remains thereof, let it be projected from the degree of the aſcendant; and where the number ends, there is part of the vowel of the firſt letter.

Begin therefore to calculate the vowels of theſe letters according to their number and order, and the vowel which falls in the place of the ſtar, which is the firſt in order, the ſame vowel is attributed to the firſt letter; then afterwards thou ſhalt find the part of the ſecond letter, by ſubtracting the degree of a ſtar, which is the ſecond in order from the firſt ſtar; and that which remains caſt from the aſcendant. And this is the part from which you ſhall begin the calculation of vowels; and that vowel which falls upon the ſecond ſtar the ſame is the vowel of the ſecond letter: and ſo conſequently thou mayeſt ſearch out the vowels of the following letters

by always, ſubtracting the degree of the following ſtar from the degree of the ſtar next preceding and going before. And, likewiſe, all calculations and numerations in the names of the good ſpirits ought to be made according to the ſucceſſion of the ſigns. And whereas in calculating the names of the evil ſpirits, the names of the good ſpirits are taken from the degree of the eleventh houſe; in theſe ought to be taken the degree of the twelfth houſe. And all numerations and calculations may be made with the ſucceſſion of the ſigns, by taking the beginning from the degree of the tenth houſe.

But in all extractions by tables, the vowels are placed after another manner. In the firſt place, is taken the certain number of letters, making the name itſelf, and is thus numbered from the beginning of the column of the firſt letter, or whereupon the name is extracted; and the letter on which this number falleth is referred to the firſt letter of the name extracted, by taking the diſtance of the one from the other, according to the order of the alphabet. But the number of that diſtance is projected from the beginning of that column, and where it ends there is part of the firſt vowel; from thence thou ſhalt calculate the vowels themſelves, in their own number and order in the ſame column; and the vowel which ſhall fall upon the firſt letter of a name, the ſame ſhall be attributed to that name.

Now thou ſhalt find the following vowels, by taking the diſtance from the preceding vowel to the following, and ſo conſequently according to the ſucceſſion of the alphabet; and the number of that diſtance is to be numbered from the beginning of his own column, and where he ſhall ceaſe, there is part of the vowel ſought after. From thence therefore muſt you calculate the vowels, as we have above ſaid, and thoſe vowels which ſhall fall upon your own letters, are to be attributed to them. If therefore any vowel ſhould happen to fall upon a vowel, the former muſt give place to the latter: and this you are to underſtand only of the good ſpirits. In the evil ſpirits likewiſe you may proceed in the ſame way; except only that you make the numerations after a contrary and backward order, contrary to the ſucceſſion of the alphabet, and contrary to the order of the colums (that is to ſay) aſcending.

The

The name of good angels, and of every man, which we have before taught how to find out, according to that manner, is of no little authority, nor of a mean foundation. But now we will give thee ſome other ways illuſtrated with no vain reaſons. One whereof is by taking in the nativity the five places of Hylech; which being noted, the characters of the letters are projected in their order and number, beginning from *Aries*, and thoſe letters which fall upon the degrees of the ſaid places, according to their order and dignity diſpoſed and aſpected, make the name of an angel.

There is alſo another way wherein they take *Almutel*, which is the ruling and governing ſtar over the aforeſaid five places, and the projection is to be made from the degree of the aſcendant; which is done by gathering together the letters falling upon Almutel, which being placed in order, according to their dignity, make the name of an angel. There is likewiſe another way uſed, and very much had in obſervation from the Egyptians, by making calculations from the degree of the aſcendant, and by gathering together the letters according to the Almutel of the eleventh houſe; which houſe they call a good demon; which being placed according to their dignities, the names of the angels are conſtituted.

Now the names of the evil angels are known after the like manner, except only that the projections muſt be performed contrary to the courſe and order of the ſucceſſion of the ſigns; ſo that in ſeeking the names of good ſpirits, we are to calculate from the beginning of *Aries*; contrariwiſe, in attaining the names of evil, we ought to account from the beginning of *Libra*. And whereas, in the good ſpirits, we number from the degree of the aſcendant; contrariety, in the evil, we muſt calculate from the degree of the ſeventh houſe.

But according to the Egyptians, the name of this angel is collected according to the Almutel of the twelfth houſe, which they call an evil ſpirit. Now all thoſe rites, which are elſewhere already by us delivered in this Book, may be made by the characters of any language. In all which (as we have ſaid before) there is a myſtical and divine number, order and figure, from whence it comes to paſs, that the ſame ſpirit may be called by divers names; but others

are

are diſcovered from the name of the ſpirit himſelf, of the good or evil, by tables formed to this purpoſe.

Now theſe celeſtial characters do conſiſt of lines and heads. The heads are ſix, according to the ſix magnitudes of the ſtars, whereunto the planets likewiſe are reduced. The firſt magnitude holds a ſtar with the ſun or a croſs; the ſecond, with Jupiter, a circular point; the third, with Saturn, a ſemicircle, a triangle, either crooked, round, or acute; the fourth, with a Mars, a little ſtroke penetrating the line, either ſquare, ſtraight or oblique; the fifth, with Venus and Mercury, a little ſtroke or point with a tail aſcending or deſending; the ſixth, with the moon, a point made black, all which you may ſee in the annexed Plate. The heads then being poſited according to the ſite of the ſtars of the figure of heaven, then the lines are to be drawn out according to the congruency or agreement of their natures. And this you are to underſtand of the fixed ſtars. But in the erecting of the planets, the lines are drawn out, the heads being poſited according to their courſe and nature among themſelves.—See the Plate, No. 1.

So when a character is to be found, of any celeſtial image aſcending in any degree or face of a ſign, which conſiſts of ſtars of the ſame magnitude and nature, then the number of theſe ſtars being poſited according to their place and order, the lines are drawn after the ſimilitude of the image ſignified, as copiouſly as the ſame can be done.

But the characters which are extracted according to the name of a ſpirit are compoſed by the table following, by giving to every letter that name which agrees to him out of the table; and although it may appear eaſy to thoſe that apprehend it, yet there is no ſmall difficulty herein; to wit, when the letter of a name falls upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may thus be known; if a letter falls upon the line of letters; conſider of what number this letter may be in the order of the name, as the ſecond or the third; then how many letters that name contains, as five or ſeven; and multiply theſe numbers one after another by themſelves, and treble the product; then caſt the whole (being added

N°1 Characters of Good Spirits

A Simple point

Perpendicular

Round

Horizontal

Starry

Oblique

Bowed line

Waving line

Toothed

Intersection Right

Inherent

Adherent Separate

Oblig. Intersection

Simple

Mixt

Manifold

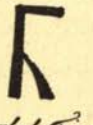
Perpendicular

Right Dexter

Sinister

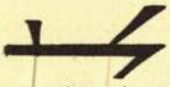
Newter

A whole Figure



Broken

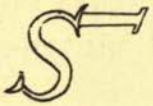
Half



A Letter inhering

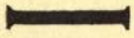
Adhering

Separate



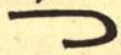
N°2 Characters of Evil Spirits

A right line



Crooked

Reflexed



A Simple Figure

Penetrate

Broken

A Right Letter

Retrograde

Inverted

Flame

Wind

Water

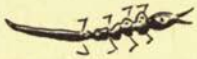
Rain

Amass

Clay

A Flying thing

A Creeping thing



A Serpent

An Eye

A Hand

A Foot

A Crown

A Crest

Horns

A Scepter

A Sword

A Scourge

F. Bartlett Del. Pub. by Lockington & Allen R. Griffith Sculp.

added together) from the beginning of the letters according to the ſucceſſion of the alphabet; and the letter upon which that number ſhall happen to fall, ought to be placed for a character of that ſpirit. But if any letter of a name fall upon the line of figures, it is thus wrought: take the number how many this letter is in the order of the name, and let it be multiplied by the number of which this letter is in the order of the alphabet; and, being added together, divide it by nine, and the remainder will ſhew the figure or number to be placed in the character, and this may be put either in a geometrical or arithmetrical figure of number; which, notwithſtanding, ought not to exceed the number of nine, or nine angels.—See the Plate, No. 2.

But the characters which are underſtood by the revelations of ſpirits take their virtue from thence, becauſe they are, as it were, certain hidden ſeals, making the harmony of ſome divinity: either they are ſigns of a covenant entered into, and of a promiſed or plighted faith, or of obedience. And thoſe characters cannot by any other means be found out.

Beſides theſe characters there are certain familiar figures and images of evil ſpirits, under which forms they are wont to appear, and yield obedience to thoſe who invoke them. And all theſe characters or images may be ſeen in the conſiderations of each day's buſineſs, according to the courſe of the letters conſtituting the names of ſpirits themſelves; ſo that if in any letter there is found more than the name of one ſpirit, his image holds the pre-eminence, the others imparting their own orders; ſo they which are of the firſt order, to them is attributed the head, the upper part of the body, according to their own figure; thoſe which are loweſt poſſeſs the thighs and feet; ſo likewiſe the middle letters do attribute like to themſelves the middle parts of the body, to give the parts that fit; but if there happen any contrariety, that letter which is the ſtrongeſt in the number ſhall bear rule; and if they are equal they all impart equal things. Moreover if any name ſhall obtain any notable character or inſtrument out of the table, he ſhall likewiſe have the ſame character in the image.

We may alſo attain to the knowledge of the dignities of the evil ſpirits, by the ſame tables of characters and images: for upon whatſoever ſpirit falls

any

any excellent ſign or inſtrument out of the table of characters, he poſſeſſes that dignity. As if there ſhould be a crown, it ſhews a kingly dignity; if a creſt or plume, a dukedom; if a horn, a county: if without theſe there be a ſcepter, ſword, or forked inſtrument, it ſhews rule and authority. Likewiſe out of the table of images you ſhall find them who bear the chief kingly dignity: from the crown judge dignity; and from the inſtruments, rule and authority.

Laſtly, they which bear a human ſhape and figure have a greater dignity than thoſe which appear under the forms and images of beaſts. They likewiſe who ride do excel them which appear on foot. And thus, according to all their commixtures, you may judge the dignity and excellency of ſpirits, one before another. Moreover, you muſt underſtand that the ſpirits of the inferior order, of what dignity ſoever, they are always ſubject to the ſpirits of the ſuperior order; likewiſe that it is not incongruent for their kings and dukes to be ſubject and miniſter to the preſidents of the ſuperior order.

Of MAGIC PENTACLES *and their* COMPOSITION.

WE now proceed to ſpeak of the holy and ſacred Pentacles and Seals. For theſe pentacles are certain holy ſigns and characters, preſerving us from evil chances and events, helping and aſſiſting us to bind, exterminate, and drive away evil ſpirits, alluring the good ſpirits, and reconciling them to us. Theſe pentacles conſiſt either of characters of good ſpirits of the ſuperior order, or of ſacred pictures of holy letters or revelations, with apt and proper verſicles, which are compoſed either of geometrical figures and holy names of God, according to the courſe and manner of many of them, or they are compounded of all of them, or many of them mixed. The characters which are uſeful for us to conſtitute and make the pentacles are the characters of the

the good ſpirits, chiefly of the good ſpirits of the firſt and ſecond order, and ſometimes of the third order. Theſe kind of characters are eſpecially to be named holy.

Whatſoever characters of this kind are to be inſtituted, we muſt draw about him a double circle, wherein we muſt write the name of his angel; and if we will add ſome divine name congruent with his ſpirit and office, it will be of greater force and efficacy; and if we draw about him any angular figure, according to the manner of his numbers that is lawful to be done. But the holy pictures which make the pentacles are they which every where are delivered to us in the prophets and ſacred writings, both in the Old and New Teſtaments; even as the figure of the ſerpent hanging on the croſs, and ſuch like; whereof many may be found in the viſions of the prophets, as in *Iſaiah*, *Daniel*, *Eſdras*, and others, and likewiſe in the revelations of the *Apocalypſe*. And we have before ſpoken of them in our Firſt Part, where we have made mention of holy things, therefore where any picture is poſited of any of theſe holy images, let the circle be drawn round it on each ſide; wherein let there be written ſome divine name that is apt and conformed to the effect of that figure, or elſe there may be written around it ſome verſicle taken out of part of the body of holy Scripture, which may aſcertain or deprecate the deſired effect.

If a pentacle were to be made to gain a victory, or revenge againſt one's enemies, as well viſible as inviſible, the figure may be taken out of the Second Book of the *Maccabees*; that is to ſay, a hand holding a golden ſword drawn, about which let there be written the verſicle there contained, to wit, *take the holy ſword, the gift of God, wherewith thou ſhalt ſlay the adverſaries of my people Iſrael.* Or elſe there may be written about a verſicle of the fifth Pſalm; *in this is the ſtrength of thy arm: before thy face there is death*; or ſome other ſuch like verſicle. But if you will write a divine name about the figure, then let ſome name be taken that ſignifies fear; a ſword, wrath, the revenge of God, or ſome ſuch like name congruent and agreeing with the effect deſired. And if there ſhall be written any angular figure, let it be taken according to the rule of the numbers, as we have taught where we

have treated of numbers, and the like operations. And of this ſort there are two pentacles of ſublime virtue and great power, very uſeful and neceſſary to be uſed in the conſecration of experiments and ſpirits; one whereof is that in the firſt chapter of the Apocalypſe, to wit, a figure of the majeſty of God ſitting upon a throne, having in his mouth a two-edged ſword, as there is deſcribed; about which let there be written, "I am Alpha and Omega, the Beginning and the End, which is, and which was, and which is to come, the Almighty. I am the Firſt and the Laſt, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell." Then there ſhall be written about it theſe three verſicles:

Munda Deus virtuti tuæ, *&c.—Give commandment, O God, to thy ſtrength; confirm, O God, thy ſtrength in us. Let them be as duſt before the face of the wind: and let the angel of the Lord ſcatter them. Let all their ways be darkneſs and uncertain: and let the angel of the Lord perſecute them.*

Moreover, let there be written about it the ten general names, which are *El, Elohim, Elohe, Zebaoth, Elion, Eſcerchie, Adonay, Jah, Tetragrammaton, Saday.*

There is another pentacle, the figure whereof is like *a lamb ſlain, having ſeven eyes and ſeven horns; and under his feet a book ſealed with ſeven ſeals,* as it is in the fifth chapter of the *Apocalypſe.* Round about let be written this verſicle, *behold the lion hath overcome of the tribe of Judah, the root of David. I will open the book and unlooſe the ſeven ſeals thereof.* And another verſicle, *I ſaw Satan like lightning fall down from heaven. Behold I have given you power to tread upon ſerpents and ſcorpions, and over all the power of your enemies, and nothing ſhall be able to hurt you.* And let there be alſo written about it the ten general names as aforeſaid.

But thoſe pentacles which are thus made of figures and names, let them keep this order; for when any figure is poſited, conformable to any number, to produce any certain effect or virtue, there muſt be written thereupon, in all the ſeveral angles, ſome divine name obtaining the force and efficacy of the thing deſired; yet ſo nevertheleſs, that the name which is of this ſort do conſiſt of juſt ſo many letters as the figure may conſtitute a number; or of ſo many

many letters of a name, as, joined together among themſelves, may make the number of a figure; or by any number which may be divided without any ſuperfluity or diminution. Now ſuch a name being found, whether it be only one name or more, or divers names, it is to be written in all the ſeveral angles in the figure; but in the middle of the figure, let the revolution of the name be wholly and totally placed, or at leaſt principally.

We likewiſe conſtitute pentacles by making the revolution of ſome kind of name, in a ſquare table, and by drawing about it a ſingle or double circle, and writing therein ſome holy verſicle competent and befitting this name, or from which that name is extracted. And this is the way of making the pentacles, according to their ſeveral diſtinct forms and faſhions, which we may, if we pleaſe, either multiply or commix together by courſe among themſelves, to work the greater efficacy, extenſion and enlargement of force and virtue.

As, if a deprecation would be made for the overthrow and deſtruction of one's enemies, we are to mind, and call to remembrance how God deſtroyed the face of the whole earth in the deluge of waters, and the deſtruction of *Sodom* and *Gomorrah*, by raining down fire and brimſtone; likewiſe, how God overthrew Pharoah and his hoſt in the Red Sea; and to call to mind if any other malediction or curſe be found in holy writ. And thus in things of the like ſort. So likewiſe in deprecating and praying againſt perils and dangers of waters, we ought to call to remembrance the ſaving of *Noah* in the deluge of waters, the paſſing of the children of *Iſrael* through the Red Sea; and alſo we are to mind how Chriſt walked on the waters, and how he ſaved the ſhip in danger from being caſt away by the tempeſt; and how he commanded the winds and the waves, and they obeyed him; and alſo, that he drew *Peter* out of the water, being in danger of drowning, and the like. And, laſtly, with theſe we invoke and call upon ſome certain holy names of God; to wit, ſuch as are ſignificative to accompliſh our deſire, and accommodated to the deſired effect; as if it be to overthrow enemies, we are to invoke and call upon names of *wrath*, *revenge*, *fear*, *juſtice*, and *fortitude* of God; and if we would avoid and

eſcape any evil or danger, we then call upon the names of mercy, defence, ſalvation, fortitude, goodneſs, and ſuch like names of God. When likewiſe we pray to God that he would grant us our deſires, we are likewiſe to intermix therewith the name of ſome good ſpirit, whether one only, or more, whoſe office it is to execute our deſires; and ſometimes alſo we require ſome evil ſpirit to reſtrain or compel, whoſe name likewiſe we intermingle, and that rightly, eſpecially if it be to execute any evil work; as *revenge, puniſhment*, or *deſtruction*.

Furthermore, if there be any verſicle in the Pſalms, or any other part of the holy Scripture that ſhall ſeem congruent and agreeable to our deſire, the ſame is to be mingled with our prayers. Now, after prayer has been made to God, it is expedient afterwards to make an oration to that executioner, whom, in our precedent prayer to God, we have deſired ſhould adminiſter to us, whether one or more, or whether he be an angel, or ſtar, or ſoul, or any of the noble angels. But this kind of oration ought to be compoſed according to the rules which we have delivered in the former part of our work, where we have treated of the manner of the compoſition of enchantments, *&c.*

You may know farther, that theſe kind of bonds have a threefold difference; for the firſt bond is when we conjure by natural things; the ſecond is compounded of religious myſteries, by ſacraments, miracles, and things of this ſort; and the third is conſtituted by divine names and holy ſeals. With theſe kind of bonds we may bind not only ſpirits, but alſo other creatures whatſoever, as *animals, tempeſts, burnings, floods of waters, the force and power of arms*. Alſo we uſe theſe bonds aforeſaid, not only by conjuration, but ſometimes alſo uſing the means of deprecation and benediction. Moreover, it conduces much to this purpoſe to join ſome ſentence of holy Scripture, if any ſhall be found convenient thereto, as in the conjuration of ſerpents, by commemorating the curſe of the ſerpent in the earthly paradiſe, and the ſetting up the ſerpent in the wilderneſs; and further, adding that verſicle, *thou ſhalt walk upon the aſp and the baſiliſk*, &c. Superſtition is alſo of much prevelancy

lancy herein, by the tranſlation of ſome ſacramental rites, to bind that which we intend to hinder; as, the rites of excommunication, of ſepulchres, funerals, buryings, and the like ſort.

Of the Conſecration of all magical Inſtruments and Materials which are uſed in this Art.

THE virtue of conſecrations chiefly conſiſts in two things, *viz.* the power of the perſon conſecrating, and the virtue of the prayer by which the conſecration is made.

For in the perſon conſecrating, there is required firmneſs, conſtancy, and holineſs of life; and that the conſecrator himſelf ſhall, with a firm and undubitable faith, believe the virtue, power, and effect thereof.

Then in the prayer by which the conſecration is made it derives its virtue either from divine inſpiration, or elſe by compoſing it from ſundry places in the holy Scriptures, in the commemoration of ſome of the wonderful miracles of God, effects, promiſes, ſacraments and ſacramental things, of which we have abundance in holy writ.

There muſt likewiſe be uſed the invocation of divine names, that are ſignificative of the work in hand; likewiſe a ſanctifying and expiation which is wrought by ſprinkling with holy water, unctions with holy oil, and odoriferous ſuffumigations. Therefore in every conſecration there is generally uſed a benediction and conſecration of water, earth, oil, fire, and ſuffumigations, *&c.* with conſecrated wax-lights or lamps burning; for without lights no conſecration is duly performed. You muſt therefore particularly obſerve this, that when any thing (which we call prophane) is to be uſed, in which there is any defilement or pollution, it muſt, firſt of all, be purified by an *Exorciſm* compoſed ſolely for that purpoſe, which ought to precede the conſecration; which

which things being ſo made pure are moſt apt to receive the influences of the divine virtue. We muſt alſo obſerve that at the end of any conſecration after the prayer is rightly performed, as we have mentioned, the operator ought to bleſs the thing conſecrated, by breathing out ſome ſentence with divine virtue and power of the preſent conſecration, with a commemoration of his virtue and authority, that ſo it may be the more duly performed, and with an earneſt and attentive mind. Now I ſhall mention here ſome examples, that, by theſe, a path may be made to the whole perfection thereof.

The Conſecration of WATER.

SO in the conſecration of water, we muſt commemorate that God has placed the firmament in the midſt of the waters, and likewiſe that God placed the fountain of waters in the earthly paradiſe, from whence ſprang four holy rivers that watered the whole earth; likewiſe we are to remember that God cauſed the waters to be an inſtrument of his juſtice in deſtroying the giants, by bringing on the deluge which covered the face of the whole earth; and in the overthrow of the hoſt of Pharoah in the Red Sea, and that God led the children of Iſrael through on dry land, and through the midſt of the river Jordan, and likewiſe his marvellouſly drawing water out of the ſtony rock in the wilderneſs; and that, at the prayer of Samſon, he cauſed water to flow out of the jaw-bone of an aſs; and likewiſe that God has made water the inſtrument of his mercy and ſalvation for the expiation of original ſin; alſo that Chriſt was baptized in the river Jordan, and hath thereby ſanctified and cleanſed the waters. Likewiſe certain divine names are to be invocated which are conformable hereto; as, that God is a living fountain, living water, the fountain of mercy, and names of the like ſort.

Conſecration

Conſecration of FIRE.

AND likewiſe, in the conſecration of fire, we are to commemorate that God hath created the fire to be an inſtrument to execute his juſtice, for puniſhment, vengeance, and the expiation of ſins; alſo, when God comes to judge the world that he will command a conflagration of fire to go before him; likewiſe we are to mention that God appeared to Moſes in a burning buſh; and alſo how he went before the children of Iſrael in a pillar of fire; and that nothing can be duly offered, ſanctified, or ſacrificed, without fire; and how that God inſtituted fire to be kept in continually in the tabernacle of the covenant; and how miraculouſly he re-kindled the ſame, being extinct, and preſerved it elſewhere from going out being hidden under the waters; and things of this ſort; likewiſe the names of God are to be called upon which are conſonant to this; as we read in the law and prophets, that God is a comſuming fire; and likewiſe if there is any divine names which ſignify fire, as the glory of God, the light of God, the ſplendor and brightneſs of God, *&c.*

The Conſecration of OIL.

AND likewiſe in the conſecration of oil and perfumes we are to mention ſuch things as are conſonant to this purpoſe, as of the holy anointing oil, mentioned in Exodus, and divine names ſignificant thereunto; ſuch as is the name Chriſt, which ſignifies *anointed*; and whatever myſteries there are relative to oil in the Scriptures, as the two olive-trees diſtilling holy oil into the lamps that burn before the face of God, mentioned in Revelations.

Of the Benediction of LIGHTS, LAMPS, WAX, *&c.*

NOW, the bleſſing of the lights, lamps, wax, *&c.* is taken from the fire, and whatever contains the ſubſtance of the flame, and whatever ſimilitudes are in the myſteries, as the ſeven candleſticks which burn before the face of God.

Therefore

Therefore we have here given the manner of compoſing the conſecrations, which firſt of all are neceſſary to be uſed in every kind of ceremony, and ought to precede every experiment or work, and without which nothing in magic rites can be duly performed.

In the next place, we will ſhew thee the conſecration of *places*, *inſtruments*, and the like things.

The Conſecration of PLACES, GROUND, CIRCLE, *&c.*

THEREFORE when you would conſecrate any place or circle, you ſhould take the prayer of Solomon uſed in the dedication and conſecration of the temple; you muſt likewiſe bleſs the place by ſprinkling with holy water and with ſuffumigations, and commemorate in the benediction holy myſteries; ſuch as theſe, the ſanctification of the throne of God, of Mount Sinai, of the tabernacle of the covenant, of the holy of holies, of the temple of Jeruſalem: alſo the ſanctification of Mount Golgotha, by the crucifixion of Chriſt; the ſanctification of the temple of Chriſt; of Mount Tabor, by the transfiguration and aſcenſion of Chriſt, *&c.* And by invocating all divine names which are ſignificant to this; ſuch as the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the habitation of God, and the like divine names of this ſort, which are to be written about the circle, or place to be conſecrated.

And, in the conſecration of inſtruments, and every other thing that is uſed in this art, you muſt proceed after the ſame manner, by ſprinkling with holy water the ſame, by fumigation, by anointing with holy oil, ſealing it with ſome holy ſeal, and bleſſing it with prayer, and by commemorating holy things out of the ſacred Scriptures, collecting divine names which are agreeable to the things to be conſecrated; as for example, in the conſecration of the ſword we are to remember in the goſpel, "he that hath two coats," *&c.* and that in the ſecond of the Maccabees, it is ſaid that a ſword was divinely and miraculouſly ſent to *Judas Maccabeus*; and if there is any thing of the like in the prophets, as "take unto you two-edged ſwords," *&c.* And you ſhall alſo,

alſo, in the ſame manner, conſecrate experiments and books, and whatever of the like nature, as writings, pictures, *&c.* by ſprinkling, perfuming, anointing, ſealing, bleſſing, with holy commemorations, and calling to remembrance the ſanctification of myſteries; as the table of the ten commandments, which were delivered to Moſes by God in mount Sinai, the ſanctification of the Old and New Teſtaments, and likewiſe of the law, prophets, and Scriptures, which were promulgated by the Holy Ghoſt: and again, there are to be mentioned ſuch divine names as are convenient to this; as theſe are, *viz.* the teſtament of God, the book of God, the book of life, the knowledge of God, the wiſdom of God, and the like. And with ſuch kind of rites as theſe is the perſonal conſecration performed.

There are beſide theſe another rite of conſecration of great power and efficacy; and this is one of the kinds of ſuperſtition, *viz.* when the rite of conſecration or collection of any ſacrament in the church is transferred to that thing which we would conſecrate.

It muſt be noted that *vows*, *oblations*, and *ſacrifices*, have the power of conſecration alſo, as well real as perſonal; and they are, as it were, certain conventions between thoſe names with which they are made and us who make them, ſtrongly cleaving to our deſire and wiſhed effects, as when we ſacrifice with certain names, or things; as fumigations, unctions, rings, images, mirrors; and ſome things leſs material, as characters, ſeals, pentacles, enchantments, orations, pictures, Scriptures, of which we have largely ſpoken before.

Of the Invocation of EVIL SPIRITS, *and the binding of, and conſtraining of them to appear.*

NOW, if thou art deſirous of binding any ſpirit to a ready obedience to thee, we will ſhew you how a certain book may be made by which they may be invoked; and this book is to be conſecrated a book of Evil Spirits, ceremoniouſly to be compoſed in their name and order, whereunto they bind

with a certain holy oath, the ready and preſent obedience of the ſpirit. This book is therefore to be made of the moſt pure and clean paper, which is generally called virgin paper; and this book muſt be inſcribed after this manner, *viz.* let there be drawn on the left ſide of the book the image of the ſpirit, and on the right ſide thereof his character, with the oath above it, containing the name of the ſpirit, his dignity and place, with his office and power. Yet many magicians do compoſe this book otherwiſe, omitting the characters and images; but I think that it is much more efficacious not to neglect any thing above mentioned in the forms.

There is likewiſe to be obſerved the circumſtances of places, times, hours, according to the ſtars which theſe ſpirits are under, and are ſeen to agree to; with their ſite, rite, and order, being applied.

Which book being ſo written, is to be well bound, adorned, garniſhed, embelliſhed and kept ſecure, with regiſters and ſeals, leſt it ſhould happen after the conſecration to open in ſome part not deſigned, and endanger the operator. And, above all, let this book be kept as pure and reverent as poſſible; for irreverance of mind, cauſes it to loſe its virtue by pollution and prophanation.

Now this ſacred book being thus compoſed according to the form and manner we have delivered, we are to conſecrate it after a two-fold way; the firſt is, that all and ſingularly each of the ſpirits who are written in the book be called to the circle, according to the rites magical, which we have before taught, and place the book which is to be conſecrated in a triangle on the outſide of the circle; then read, in the preſence of the ſpirits, all the oaths which are contained and written in that book; then the book to be conſecrated being already placed without the circle in a triangle there drawn, compel all the ſpirits to impoſe their hands where their images and characters are drawn, and to confirm and conſecrate the ſame with a ſpecial and common oath. This being done, let the book be ſhut and preſerved as we have ſpoken before; then licence the ſpirits to depart according to due rite and magical order.

There

There is another method extant among us of conſecrating a general book of ſpirits which is more eaſy, and of as much efficacy to produce every effect, except that in opening this book, the ſpirits do not always appear viſible. And this way is thus: let be made a book of ſpirits, as we have before ſhewn, but in the end thereof write invocations, bonds, and ſtrong conjurations, wherewith every ſpirit may be bound; then bind this book between two lamens or tables, and on the inſide thereof draw or let be drawn two holy pentacles of the divine Majeſty, which we have before ſet forth, out of the Apocalypſe. Then let the firſt of them be placed in the beginning of the book, and the ſecond at the end of the ſame.

This book being thus perfected, let it be brought, in a clear and fair night, to a circle prepared in a croſs-way, according to the art which we have before delivered; and there, in the firſt place, the book is to be opened, and to be conſecrated according to the rites and ways which we have before delivered concerning conſecration, which being done, let all the ſpirits be called which are written in the book, in their own order and place, conjuring them thrice by the bonds deſcribed in the book that they come to that place within the ſpace of three days, to aſſure their obedience and confirm the ſame, to the book ſo to be conſecrated; then let the book be wrapped up in a clean linen cloth, and bury it in the midſt of the circle, and ſtop the hole ſo as it may not be perceived or diſcovered: the circle being deſtroyed, after you have licened the ſpirits, depart before ſun-riſe; and on the third day, about the middle of the night, return and make the circle anew, and on thy knees make prayer unto God, and give thanks to him; and let a precious perfume be made, open the hole in which you buried your book and take it out, and ſo let it be kept, not opening the ſame. Then after licenſing the ſpirits in their order and deſtroying the circle, depart before ſun-riſe. And this is the laſt rite and manner of conſecrating, profitable to whatever writings, experiments, *&c.* that direct the ſpirits, placing the ſame between two holy lamens or pentacles, as is before mentioned.

But when the operator would work by the book thus conſecrated he ſhould do it in a fair and clear ſeaſon, when the ſpirits are leaſt troubled; and let him

turn himſelf towards the region of the ſpirits; then let him open the book under a due regiſter, and likewiſe invoke the ſpirits by their oaths there deſcribed and confirmed, and by the name of their character and image, to whatever purpoſe you deſire, and if there be need conjure them by the bonds placed in the end of the book *. And having attained thy deſired effect licenſe them to depart.

And now we proceed to ſpeak of the *Invocation of good as well as bad Spirits.*

The good ſpirits may be invocated of us, or by us, divers ways, and they in ſundry ſhapes and manners offer themſelves to us, for they openly ſpeak to thoſe that watch, and do offer themſelves to our ſight, or do infom us by dreams and by oracle of thoſe things which we have a great deſire to know. Whoever therefore would call any good ſpirit to ſpeak or appear in ſight, he muſt particularly obſerve two things; one whereof is about the *diſpoſition* of the invocant, the other concerning thoſe things which are outwardly to be adhibited to the invocation for the conformity of the ſpirit to be called.

It is neceſſary therefore that the invocant religiouſly diſpoſe himſelf for the ſpace of many days to ſuch a myſtery, and to conſerve himſelf during the time chaſte, abſtinent, and to abſtract himſelf as much as he can from all manner of foreign and ſecular buſineſs; likewiſe he ſhould obſerve faſting, as much as ſhall ſeem convenient to him, and let him daily, between ſun-riſing and ſetting, being clothed in pure white linen, ſeven times call upon God, and make a deprecation to the angels to be called and invocated, according to the rule which we have before taught. Now the number of days of faſting and preparation is commonly one month, *i. e.* the time of a whole lunation. Now, in the Cabala, we generally prepare ourſelves forty days before.

Now concerning the place, it muſt be choſen clean, pure, cloſe, quiet, free from all manner of noiſe, and not ſubject to any ſtranger's ſight. This place muſt firſt of all be exorciſed and conſecrated; and let there be a table or altar placed therein, covered with a clean white linen cloth, and ſet towards the eaſt: and on each ſide thereof place two conſecrated wax-lights burning, the

* I have given an example of the book of ſpirits, by which you may ſee the method in which the characters, *&c.* are placed as above deſcribed. See the Plate.

flame

flame thereof ought not to go out all theſe days. In the middle of the altar let there be placed lamens, or the holy paper we have before deſcribed, covered with fine linen, which is not to be opened until the end of the days of conſecration. You ſhall alſo have in readineſs a *precious perfume*, and a *pure anointing oil*.—And let them both be kept conſecrated. Then ſet a ſenſor on the head of the altar, wherein you ſhalt kindle the *holy fire*, and make a precious perfume every day that you pray.

Now for your habit, you ſhall have a long garment of white linen, cloſe before and behind, which may come down quite over the feet, and gird yourſelf about the loins with a girdle. You ſhall likewiſe have a veil made of pure white linen on which muſt be wrote in a gilt lamen, the name *Tetragrammaton*; all which things are to be conſecrated and ſanctified in order. But you muſt not go into this holy place till it be firſt waſhed and covered with a cloth new and clean, and then you may enter, but with your feet naked and bare; and when you enter therein you ſhall ſprinkle with holy water, then make a perfume upon the altar; and then on thy knees pray before the altar as we have directed.

Now when the time is expired, on the laſt day, you ſhall faſt more ſtrictly; and faſting on the day following, at the riſing of the ſun, enter the holy place, uſing the ceremonies before ſpoken of, firſt by ſprinkling thyſelf, then, making a perfume, you ſhall ſign the croſs with holy oil in the forehead, and anoint your eyes, uſing prayer in all theſe conſecrations. Then, open the lamen and pray before the altar upon your knees; and then an invocation may be made as follows:

An INVOCATION *of the* GOOD SPIRITS.

IN the name of the bleſſed and Holy Trinity, I do deſire thee, ſtrong and mighty angels *(here name the ſpirits you would have appear)* that if it be the divine will of him who is called Tetragrammaton, *&c.* the holy God, the Father, that thou take upon thee ſome ſhape as beſt becometh thy celeſtial nature, and appear to us viſibly here in this place, and anſwer our demands, in as far as we ſhall not tranſgreſs the bounds of the divine mercy and goodneſs,

by

by requeſting unlawful knowledge; but that thou wilt graciouſly ſhew us what things are moſt profitable for us to know and do to the glory and honour of his divine Majeſty who liveth and reigneth, world without end. *Amen.*

Lord thy will be done on earth as it is in heaven—make clean our hearts within us, and take not thy holy ſpirit from us. O Lord, by thy name we have called them, ſuffer them to adminiſter unto us.

And that all things may work together for thy honour and glory, to whom with thee, the Son and bleſſed Spirit, be aſcribed all might, majeſty, and dominion, world without end. *Amen.*

The particular Form of the LAMEN.—(For the form of the Lamen ſee the Plate.)

THE invocation being made, the good angels will appear unto you which you deſire, which you ſhall entertain with a chaſte communication, and licence them to depart.

Now the lamen which is uſed to invoke any good ſpirit muſt be made after the following manner: either in metal conformable or in new wax mixed with convenient ſpices and colours; or it may be made with pure white paper with convenient colours, and the outward form of it may be either ſquare, circular, or triangular, or of the like ſort, according to the rule of the numbers, in which there muſt be written the divine names, as well general as ſpecial. And in the centre of the lamen draw a hexagon or character of ſix corners, in the middle thereof write the name and character of the ſtar, or of the ſpirit his governor, to whom the good ſpirit that is to be called is ſubject. And about this character let there be placed ſo many characters of five corners or pentacles as the ſpirits we would call together at once. But if we ſhould call only one, nevertheleſs there muſt be made four pentagons, wherein the name of the ſpirit or ſpirits, with their characters, are to be written. Now this lamen ought to be compoſed when the moon is in her encreaſe, on thoſe days and hours which agree to the ſpirit; and if we take a fortunate planet therewith,

therewith, it will be the better for the producing the effect: which table or lamen being rightly made in the manner we have fully deſcribed, muſt be conſecrated according to the rules above delivered.

And this is the way of making the general table or lamen for the invocating of all ſpirits whatever; the form whereof you may ſee in the Plates of pentacles, ſeals, and lamens.

Nevertheleſs, we make ſpecial tables congruent to every ſpirit by the rule which we have above ſpoken concerning holy pentacles.

We will yet declare unto you another rite more eaſy to perform this thing: let the man who wiſhes to receive an oracle from a ſpirit be chaſte, pure, and ſanctified; then a place being choſen pure, clean, and covered every where with clean and white linen, on the Lord's-day in the new of the moon, let him enter into that place clothed with white linen; let him exorciſe the place, bleſs it, and make a circle therein with a conſecrated coal; let there be written in the outer part of the circle the names of the angels; in the inner part thereof write the mighty names of God; and let be placed within the circle, at the four parts of the world, the veſſels for the perfumes. Then, being waſhed and faſting, let him enter the place and pray towards the eaſt this whole Pſalm, "Bleſſed are the undefiled in the way," *&c.* Pſalm cxix. Then make a fumigation, and deprecate the angels by the ſaid divine names, that they will appear unto you, and reveal or diſcover that which you ſo earneſtly deſire; and do this continually for ſix days, waſhed and faſting. On the ſeventh day, being waſhed and faſting, enter the circle, perfume it, and anoint thyſelf with holy oil upon the forehead, eyes, and in the palms of both hands, and upon the feet; then, with bended knees, ſay the Pſalm aforeſaid, with divine and angelical names. Which being ſaid, ariſe, and walk round the circle from *Eaſt* to *Weſt*, until thou ſhalt be wearied with a giddineſs of thy head and brain, then ſtraitway fall down in the circle, where thou mayeſt reſt, and thou wilt be wrapped up in an ecſtaſy; and a ſpirit will appear and inform thee of all things neceſſary to be known. We muſt obſerve alſo, that in the circle there ought to be four holy candles burning

burning at the four parts of the world, which ought not to want light for the ſpace of a week.

And the manner of faſting is this: to abſtain from all things having a life of ſenſe, and from thoſe which do proceed from them, let him drink only pure running water; neither is there any food or wine to be taken till the going down of the ſun.

Let the perfume and the holy anointing oil be made as is ſet forth in Exodus, and other holy books of the Bible. It is alſo to be obſerved, that as often as he enters the circle he has upon his forehead a golden lamen, upon which there muſt be written the name *Tetragrammaton*, in the manner we have before mentioned.

Of ORACLES *by* DREAMS.

BUT natural things and their own commixtures do likewiſe belong unto magicians, and we often uſe ſuch to receive oracles from a ſpirit by a dream; which are either by perfumes, unctions, meats, drinks, ſeals, rings, *&c.*

Now thoſe who are deſirous to receive oracles in or through a dream, let him make himſelf a ring of the ſun or Saturn for this purpoſe. There are likewiſe images of dreams, which, being put under the head when he goes to ſleep, doth effectually give true dreams of whatever the mind hath before determined or conſulted upon, the practice of which is as follows:

Thou ſhalt make an image of the ſun, the figure whereof muſt be, a man ſleeping upon the boſom of an angel, which thou ſhalt make when Leo aſcends, the ſun being in the ninth houſe in Aries; thou ſhalt write upon the figure the name of the effect deſired, and in the hand of the angel the name of the intelligence of the ſun. Let the ſame image be made in Virgo aſcending, Mercury being fortunate in Aries in the ninth; or Gemini aſcending, Mercury being fortunate in the ninth houſe in Aquarius; and let it

it be received with Saturn with a fortunate aſpect, and let the name of the ſpirit be written upon it. Let the ſame likewiſe be made in Libra aſcending, Venus being received from Mercury in Gemini in the ninth houſe, and write upon it the angel of Venus. Again, you may make the ſame image Aquarius aſcending, Saturn fortunately poſſeſſing the ninth in his exaltation, which is Libra; and let there be written upon it the angel of Saturn. The ſame may be made Cancer aſcending, the moon being received by Jupiter and Venus in Piſces, and being fortunately placed in the ninth houſe, and write upon it the ſpirit of the moon.

There are likewiſe made rings of dreams of wonderful efficacy; and there are rings of the ſun and Saturn; and the conſtellation of them is when the ſun or Saturn aſcend in their exaltations in the ninth, and when the moon is joined to Saturn in the ninth, and in that ſign which was the ninth houſe of the nativity; and write and engrave upon the rings the name of the ſpirit of the ſun or Saturn; and by theſe rules you may know how and by what means to conſtitute more of thyſelf: but know this, that ſuch images work nothing (as they are ſimply images) unleſs they are vivified by a ſpiritual and celeſtial virtue, and chiefly by the ardent deſire and firm intent of the ſoul of the operator. But who can give a ſoul to an image, or make a ſtone, or metal, or clay, or wood, or wax, or paper to live? certainly no man; (for this arcanum doth not enter into an artiſt of a ſtiff neck,) he only hath it who tranſcends the progreſs of angels, and comes to the very architype himſelf.

The tables of numbers likewiſe confer to the receiving of oracles, being duly formed under their own conſtellations. Holy tables and papers likewiſe ſerve to this effect, being eſpecially compoſed and conſecrated; ſuch as the *Almutel* of *Solomon*, and the Table of the Revolution of the name *Tetragrammaton*; and thoſe things which are of this kind, and written to produce theſe effects, out of various figures, numbers, holy Scriptures, and pictures, with inſcriptions of the divine names of God and names of holy angels; the compoſition whereof is taken out of diverſe places of the holy Scriptures, Pſalms, and verſicles, and other certain promiſes out of the divine revelations and prophecies.

To the ſame effect do conduce, likewiſe, holy prayers and deprecations as well to God as to the bleſſed angels; the deprecations of which prayers are to be compoſed, as we have before ſhewn, according to ſome religious ſimilitude, making mention of thoſe things which we intend to do; as out of the Old Teſtament of the dream of Jacob, Joſeph, Pharoah, Daniel, and Nebuchadnezzar: if out of the New Teſtament, of the dream of Joſeph; of the three wiſe men, or magi, of John the evangeliſt ſleeping upon the breaſt of our Lord; and whatever of the like kind can be found in religion, miracles, and revelation. According to which the deprecation may be compoſed; if when he goes to ſleep it be with a firm intention, and then, without doubt, they will afford a wonderful effect.

Therefore he who is deſirous of receiving true oracles by dreams, let him abſtain from ſupper, from drink, and be otherwiſe well diſpoſed, ſo his brain will be free from turbulent vapours; let him alſo have his bed-chamber fair and clean, *exorciſed* and *conſecrated* if he will; then let him perfume the ſame with ſome convenient fumigation, and let him anoint his temples with ſome unguent efficacious hereunto, and put a ring of dreams upon his finger; then let him take one of the images we have ſpoken of, or ſome holy table, or paper, and place the ſame under his head; then, having made a devout prayer, let him addreſs himſelf to ſleep, meditating upon that thing which he deſires to know; ſo ſhall he receive a moſt certain and undoubted oracle by a dream, when the moon goes through that ſign which was in the ninth houſe of his nativity, and alſo when ſhe goes through the ſign of the ninth of the revolution of his nativity, and when ſhe is in the ninth ſign from the ſign of perfection.

This is the way whereby we may obtain all ſciences and arts whatſoever, whether alchemy, magic, or elſe, ſuddenly and perfectly with a true illumination of our intellect; although all inferior familiar ſpirits whatſoever conduce to this effect, and ſometimes alſo evil ſpirits ſenſibly inform us intrinſically and extrinſically.

Of the Method of raiſing EVIL *or* FAMILIAR SPIRITS *by a* CIRCLE; *likewiſe the Souls and Shadows of the Dead.*

IT is here convenient that we ſay ſomething about the means uſed by exorciſts to raiſe up what are uſually termed evil ſpirits to the circle, and the methods of calling up the ghoſts or ſouls of thoſe who have died a violent or premature death.

Now, if any one would call any evil ſpirit to the circle, he muſt firſt conſider and know his nature, and to which of the planets it agrees, and what offices are diſtributed unto him from the planet. This being known, let there be ſought out a place fit and convenient, and proper for his invocation, according to the nature of the planet and the quality of the offices of the ſame ſpirit, as near as it can be done; as if their power be over the ſea, rivers or floods, then let the place be the ſea-ſhore, and ſo of the reſt. Then chuſe a convenient time both for the quality of the air (being ſerene, quiet, clear and fitting for the ſpirits to aſſume bodies); as alſo of the quality of and nature of the planet and the ſpirit, as on his day and time in which he rules; he may be fortunate or unfortunate ſometimes of the day, and ſometimes of the night, as the ſtars and ſpirits do require.

Theſe things being judiciouſly conſidered, let the circle be made at the place elected, as well for the defence of the invocant as the confirmation of the ſpirit. And in the circle write the divine general names, and all thoſe things which do yield defence to us; and, with them, thoſe divine names which do rule his planet, and the offices of the ſpirit himſelf; likewiſe write therein the names of the good ſpirits which bear rule in the time you do this, and are able to bind and conſtrain that ſpirit which we intend to call. And if we will further ſtrengthen and fortify our circle, we may add characters and pentacles agreeing to the work; then alſo, if we will, we may either, within or without the circle, frame an angular figure with the inſcription of ſuch convenient numbers as are congruent amongſt themſelves to our work, which

are to be known according to the manner of numbers and figures delivered in our firſt Book.

Further we are to be provided with *lights*, perfumes, unguents, and medicines, compounded according to the nature of the ſpirit and planet, which agree with the ſpirit by reaſon of their natural and celeſtial virtue.

Then we are to be furniſhed with holy and conſecrated things neceſſary, not only for the defence of the invocant and his companions, but alſo ſerving for bonds to bind and conſtrain the ſpirits; ſuch as holy papers, lamens, pictures, pentacles, ſwords, ſcepters, garments of convenient colour and matter.

Then, with all theſe things provided, let the exorciſt and his companions go into the circle. In the firſt place, let him conſecrate the circle and every thing he uſes; which being done in a ſolemn and firm manner, with convenient geſture and countenance, let him begin to pray with a loud voice after the manner following. Firſt, by making an oration or prayer to God, and then intreating the good ſpirits; but we ſhould read ſome prayer, or pſalm, or goſpel, for our defence in the firſt place. After thoſe prayers and orations are ſaid, let him begin to invocate the ſpirit which he deſireth, with a gentle and loving enchantment to all the coaſts of the world, with a commemoration of his own authority and power. Then reſt and look round to ſee if any ſpirit does appear; which if he delays, then let him repeat his invocation, as above ſaid, until he hath done it three times; and if the ſpirit is obſtinate and will not appear, then let the invocator begin to *conjure* him with divine power; but ſo that all his conjurations and commemorations do agree with the nature and office of the ſpirit, and reiterate the ſame three times, from ſtronger to ſtronger, uſing contumelies, curſings, puniſhments, ſuſpenſion from his power and office, and the like.

And after theſe courſes are finiſhed, ceaſe; and if the ſpirit ſhall appear let the invocant turn himſelf towards the ſpirit, and courteouſly receive him, and, earneſtly entreating him, let him aſk his name, which write down on your holy paper, and then proceed by aſking him whatſoever you will; and if in any thing

thing the ſpirit ſhall appear to be *obſtinate*, *ambiguous*, or *lying*, let him be bound by convenient conjurations; and if you doubt any thing, make, without the circle with the conſecrated ſword, the figure of a triangle or pentagon, and compel the ſpirit to enter into it; and if you receive any promiſe which you would have confirmed with an oath, ſtretch the ſword out of the circle, and ſwear the ſpirit by laying his hand on the ſword. Then having obtained of the ſpirit that which you deſire, or are otherwiſe contented, licenſe him to depart with courteous words, giving command that he do no hurt; and if he will not depart, compel him by powerful conjurations; and if need require expel him by exorciſms and by making contrary ſuffumigations. And when he is departed, go not out of the circle, but make a ſtay, and uſe ſome prayer giving thanks to God and the good angels; and alſo praying for your future defence and conſervation, which being orderly performed you may depart.

But if your hopes are fruſtrated, and no ſpirit will appear, yet for this you need not deſpair; but leaving the circle after licenſing to depart (*which muſt never be omitted, whether a ſpirit appears or not* *,) return at other times, doing as before. And if you think that you have erred in any thing, then you ſhall amend by adding or diminiſhing; for the conſtancy of repetition encreaſes your authority and power, and ſtrikes a terror into the ſpirits, and compels them to obey.

And often the ſpirits do come although they appear not viſible (to cauſe terror to him who calls them,) either in the thing which he uſes, or elſe in the operation itſelf. But this kind of licenſing is not given *ſimply*, but by a kind of diſpenſation, with ſuſpenſion, until they ſhall render themſelves obedient: alſo, without a circle, theſe ſpirits may be called to appear, by the way we have delivered in the conſecration of a book. But when we intend to execute any effect where an apparition is not needful, then that is to be done, by making and forming that which is to be to us an inſtrument; as whether it be an image, ring, character, table, writing, candle, ſacrifice, or

* They who neglect licenſing the ſpirits are in very great danger, becauſe inſtances have been known of the operator experiencing ſudden death.

any

any thing elſe; then the name of the ſpirit is to be written therein with his character, according to the exigency of the experiment, either by writing it with blood, or otherwiſe uſing a perfume agreeable to the ſpirit. Likewiſe we are often to make orations and prayers to God and the good angels before we invocate any evil ſpirit, conjuring him by divine power.

In ſome former parts of our work we have taught how and by what means the ſoul is joined to the body.

We will in this place inform thee farther, that thoſe ſouls do ſtill love their relinquiſhed bodies after death, a certain affinity alluring them as it were. Such are the ſouls of noxious men who have violently relinquiſhed their bodies, and ſouls wanting a due burial, which ſtill wander in a liquid and turbulent ſpirit about their dead carcaſſes; for theſe ſouls, by the known means by which they were joined to their bodies, by the like vapours, liquors, and ſavours, are eaſily drawn into them.

Hence it is that the ſouls of the dead are not to be called up without blood or by the application of ſome part of their relict body.

In the *raiſing* therefore of theſe ſhadows, we are to perfume with new blood the bones of the dead, and with fleſh, eggs, milk, honey, and oil, which furniſh the ſoul with a medium apt to receive its body.

It is likewiſe to be underſtood, thoſe who are deſirous to raiſe any ſouls of the dead, ought to ſelect thoſe places wherein theſe kind of ſouls are moſt known to be converſant; or by ſome alliance alluring the ſouls into their forſaken *bodies*, or by ſome kind of affection in times paſt impreſſed in them in their life, drawing the ſouls to certain places, things, or perſons; or by the forcible nature of ſome place fitted and prepared to purge or puniſh theſe ſouls: which places, for the moſt part, are to be known by the appearance of viſions, nightly incurſions, and apparitions.

Therefore the places moſt fitting for theſe things are church-yards. And better than them are thoſe places devoted to the executions of criminal judgments; and better than theſe are thoſe places where, of late years, there have been ſo great and ſo many public ſlaughters of men; and that place is ſtill better than thoſe where ſome dead carcaſs that came by violent death is

not

not yet expiated, nor was lately buried; for the expiation of thoſe places is likewiſe a holy rite duly to be adhibited to the burial of the bodies, and often prohibits the ſoul returning to its body, and expels the ſame afar off to the place of judgment.

And from hence it is that the ſouls of the dead are not eaſy to be raiſed up, except it be the ſouls of them whom we know to be evil, or to have periſhed by a violent death, and whoſe bodies do want the rite of due burial.

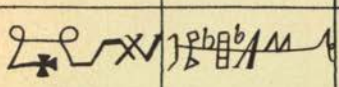
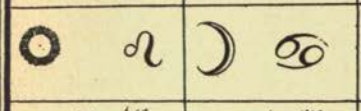
Now although we have ſpoken concerning ſuch places of this kind, it will not be ſafe or commodious to go unto them; but it is requiſite for us to take to whatſoever place is to be choſen ſome principal relict of the body, and therewith make a perfume in due manner, and to perform other competent rites.

It is alſo to be known, that becauſe the ſouls are certain ſpiritual lights, therefore artificial lights framed out of certain competent things, compounded according to a true rule, with congruent inſcriptions of names and ſeals, do very much avail to the raiſing up of departed ſouls. But thoſe things which are now ſpoken of are not always ſufficient to raiſe up ſouls, becauſe of an extra-natural portion of underſtanding and reaſon, which is above and known only to the heavenly deſtinies and their powers.

We ſhould therefore allure the ſaid ſouls by ſupernatural and celeſtial powers duly adminiſtered, even by thoſe things which do move the very harmony of the ſoul, as well imaginative as rational and intellectual, ſuch as voices, ſongs, ſounds, enchantments; and religious things, as prayers, conjurations, exorciſms, and other holy rites, which may commodiouſly be adminiſtered hereunto.

END OF PART SECOND.

A Table, shewing the names of the Angels governing the 7 days of the week with their Sigils, Planets, Signs, &c.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Michaël	Gabriel	Camael	Raphaël	Sachiel	Anaël	Cassiel
						
						
name of the 4th Heaven	name of the 1st Heaven	name of the 5th Heaven	name of the 2d Heaven	name of the 6th Heaven	name of the 3d Heaven	No Angels ruling above the 6th Heaven
Machen.	Shamain.	Machon.	Raquie.	Zebul.	Sagun.	

A specimen of the Book of Spirits to be made of virgin Vellum.

F. Barrett Del. Pub. by Lackington & Allen R. Griffith Sculp.

OF THE

PARTICULAR COMPOSITION

OF THE

MAGICAL CIRCLE;

OF

EXORCISMS, BENEDICTIONS, AND THE CONJURATIONS OF EVERY DAY IN THE WEEK;

AND

THE MANNER OF WORKING DESCRIBED.

BOOK II. PART III.

THE following inſtructions are the principal and ſum total of all we have ſaid, only we have brought it rather into a cloſer train of experiment and practice than any of the reſt; for here you may behold the diſtinct functions of the ſpirits; likewiſe the whole perfection of magical ceremonies is here deſcribed, ſyllable by ſyllable.

But as the greateſt power is attributed to the circles, (for they are certain fortreſſes,) we will now clearly explain, and ſhew the compoſition and figure of a circle.

The Compoſition of the CIRCLE.—(For the figure of the Circle ſee the Plate.)

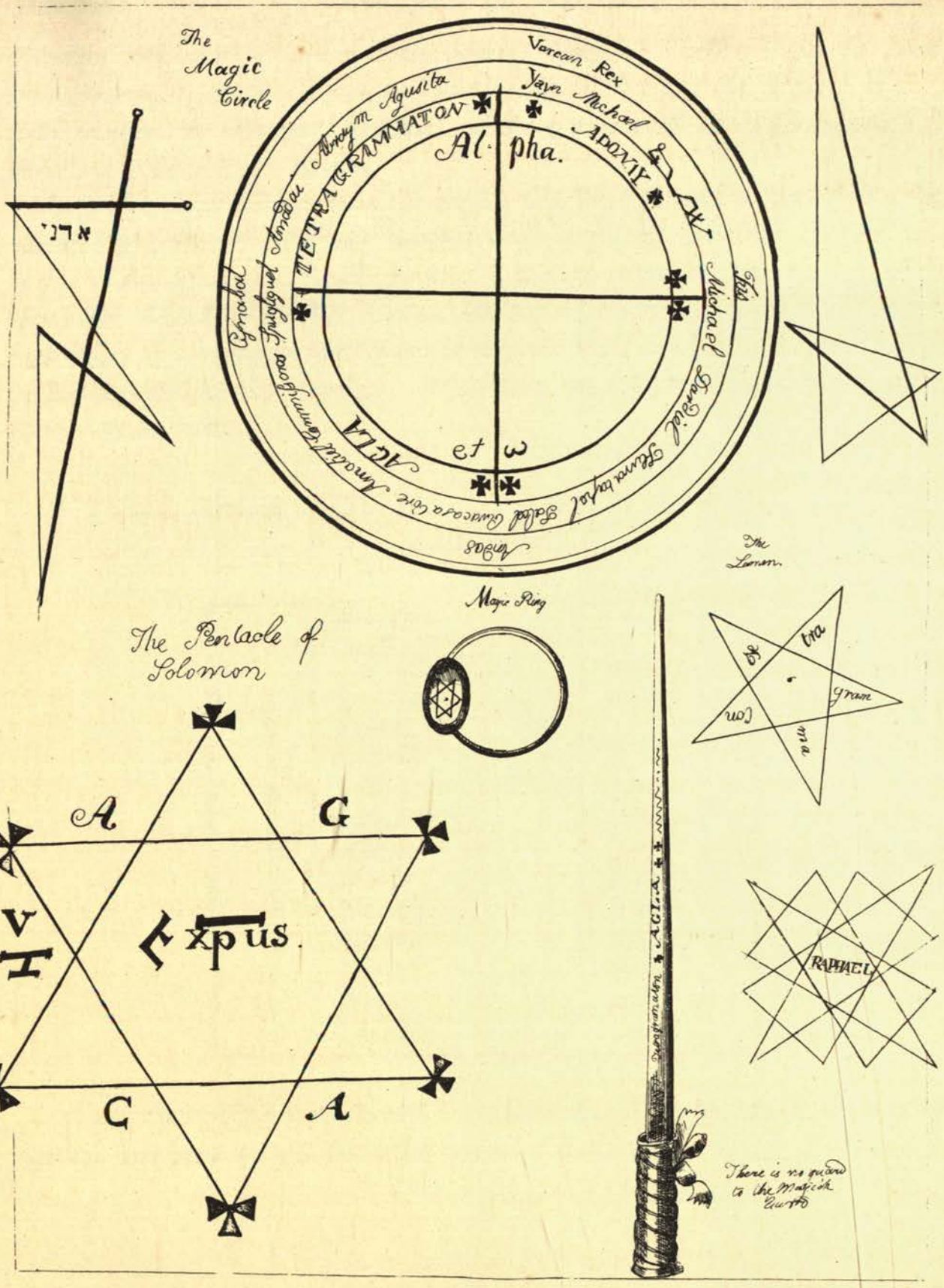
The forms of circles are not always one and the ſame, but are changed according to the order of ſpirits that are to be called, their places, times,

days, and hours; for in making a circle it ought to be conſidered in what time of the year, what day, and what hour, what ſpirits you would call, and to what ſtar or region they belong, and what functions they have: therefore, to begin, let there be made three circles of the latitude of nine feet, diſtant one from another about a hand's breadth. Firſt, write in the middle circle *the name of the hour* wherein you do the work; in the ſecond place, write *the name of the angel of the hour*; in the third place, the ſeal of the angel of the hour; fourthly, the name of the angel that rules the day in which you work, and the names of his miniſters; in the fifth place, the name of the preſent time; ſixthly, the name of the ſpirits ruling in that part of time, and their *preſidents*; ſeventhly, the name of the head of the ſign ruling in the time; eighthly, the name of the earth, according to the time of working; ninthly, and for the compleating of the middle circle, write the name of the ſun and moon, according to the ſaid rule of time: for as the times are changed, ſo are the names: and in the outer circle let there be drawn, in the four angles, the names of the great preſidential ſpirits of the air that day wherein you would do this work, *viz.* the name of the king and his three miniſters. Without the circle, in four angles, let *pentagons* be made. In the inner circle write four divine names, with four croſſes interpoſed: in the middle of the circle, *viz.* towards the eaſt let be written Alpha; towards the weſt, Omega; and let a croſs divide the middle of the circle.

When the circle is thus finiſhed, according to rule, you ſhall proceed to conſecrate and bleſs it, ſaying,

In the name of the holy, bleſſed, and glorious Trinity, proceed we to our work in theſe myſteries to accompliſh that which we deſire; we therefore, in the names aforeſaid, conſecrate this piece of ground for our defence, ſo that no ſpirit whatſoever ſhall be able to break theſe boundaries, neither be able to cauſe injury nor detriment to any of us here aſſembled; but that they may be compelled to ſtand before this circle, and anſwer truly our demands, ſo far as it pleaſeth Him who liveth for ever and ever; and who ſays, I am Alpha and Omega, the Beginning and the End, which is, and which was, and which is to come, the Almighty; I am the Firſt and the Laſt, who am living and was dead; and behold I live

for


The Magic Circle
Vorean Rex
Yayn Michael
ADONIY
Al pha.
TETRAGRAMMATON
Agusita
Abraym
Amadai
Spuglguel
Cynabal
Michael
Gardiel
Hanatapel
Salbel
Gwacasa
Amadai
AGLA
Andas
The Lemon.
Magic Ring
The Pentacle of Solomon
A
G
V
xpus.
C
A
tra
gram
ma
RAPHAEL
There is no guard to the Magick Quarto

for ever and ever; and I have the keys of death and hell. Bleſs, O Lord! this creature of earth wherein we ſtand; confirm, O God! thy ſtrength in us, ſo that neither the adverſary nor any evil thing may cauſe us to fail, through the merits of Jeſus Chriſt. Amen.

It is alſo to be known that the angels rule the hours in a ſucceſſive order, according to the courſe of the heavens and the planets to which they are ſubject; ſo the ſame ſpirit which governeth the day rules alſo the firſt hour of the day; the ſecond from this governs the ſecond hour, and ſo on throughout; and when ſeven planets and hours have made their revolution it returns again to the firſt which rules the day. Therefore we ſhall firſt ſpeak of the names of the hours, *viz.*

A TABLE *ſhewing the* MAGICAL NAMES *of the* HOURS, *both* DAY *and* NIGHT.

	Names of Hours of the Day.		Names of Hours of the Night.
1	Yain	1	Beron
2	Janor	2	Barol
3	Naſnia	3	Thami
4	Salla	4	Athar
5	Sadedali	5	Methon
6	Thamur	6	Rana
7	Ourer	7	Netos
8	Thamic	8	Tafrac
9	Neron	9	Saſſur
10	Jayon	10	Agle
11	Abai	11	Calerva
12	Natalon	12	Salam

Of the names of the angels and their ſeals it ſhall be ſpoken in their proper places; but here we will ſhew the names of the times.

A year therefore is four-fold, and is divided into ſpring, ſummer, autumn, and winter; the names thereof are theſe:

The ſpring, *Talvi*; the ſummer, *Caſmaran*; autumn, *Adarcel*; winter, *Farlas*.

The ANGELS *of the* SPRING—Caracaſa, Core, Amatiel, Commiſſoros.

The head of the ſign in ſpring is called Spugliguel.

The name of the earth in ſpring, Amadai.

The names of the ſun and moon in ſpring: ſun, Abraym; moon, Aguſita.

The ANGELS *of the* SUMMER—Gargatel, Tariel, Gaviel.

The head of the ſign of the ſummer, Tubiel.

The name of the earth in ſummer, Feſtativi.

The names of the ſun and moon in ſummer: ſun, Athemay; moon, Armatus.

The ANGELS *of the* AUTUMN—Tarquam, Guabarel.

The head of the ſign of autumn, Torquaret.

The name of the earth in autumn, Rabinnara.

The names of the ſun and moon in autumn: the ſun, Abragini; the moon, Mataſignais.

The ANGELS *of the* WINTER—Amabael, Cetarari.

The head of the ſign of winter, Attarib.

The name of the earth in winter, Geremiah.

The names of the ſun and moon in winter: the ſun, Commutoff; the moon, Affaterim.

Theſe things being known, finiſh the conſecration of the circle by ſaying, "Thou ſhalt purge me with hyſop, O Lord, and I ſhall be clean: thou ſhalt waſh me and I ſhall be whiter than ſnow."

Then ſprinkle the ſame with holy water, and proceed with the benediction of the perfumes.

BENE-

BENEDICTION *of* PERFUMES.

THE God of Abraham, God of Iſaac, God of Jacob, bleſs here the creatures of theſe kinds, that they may fill up the power and virtue of their odours; ſo that neither the enemy nor any falſe imagination may be able to enter into them; through our Lord Jeſus Chriſt, *&c.* Then ſprinkle the ſame with holy water.

The EXORCISM *of* FIRE *into which the* PERFUMES *are to be put.*

I EXORCISE thee, O thou creature of fire, by the only true God Jehovah, Adonai, Tetragrammaton, that forthwith thou caſt away every phantaſm from thee, that it ſhall do no hurt to any one. We beſeech thee, O Lord, to bleſs this creature of fire, and ſanctify it, ſo that it may be bleſſed to ſet forth the praiſe and glory of thy holy name, and that no hurt may be permitted to come to the exorciſer or ſpectators; through our Lord Jeſus Chriſt. *Amen.*

Of the HABIT *of the* EXORCIST.

IT ſhould be made, as we have before deſcribed, of fine white linen and clean, and to come round the body looſe, but cloſe before and behind.

Of the PENTACLE *of* SOLOMON.—(For the fig. ſee the Plate.)

IT is always neceſſary to have this pentacle in readineſs to bind with, in caſe the ſpirits ſhould refuſe to be obedient, as they can have no power over the exorciſt while provided with and fortified by the pentacle, the virtue of the holy names therein written preſiding with wonderful influence over the ſpirits.

It ſhould be made in the day and hour of Mercury upon parchment made of a kidſkin, or virgin, or pure, clean, white paper; and the figures and letters

letters wrote in pure gold; and it ought to be conſecrated and ſprinkled (as before often ſpoken) with holy water.

When the veſture is put on, it will be convenient to ſay the following oration:

An ORATION *when the* HABIT *or* VESTURE *is put on.*

ANOOR, Amacor, Amides, Theodonias, Anitor; by the merits of the angels, O Lord! I will put on the garment of ſalvation, that this which I deſire I may bring to effect, through thee, the moſt holy Adonai, whoſe kingdom endureth for ever and ever. *Amen.*

The Manner of Working.

LET the moon be increaſing and equal, if it can then be conveniently done; but eſpecially let her not be combuſt, or in Via Combuſta, which is between fourteen degrees of Libra and fourteen degrees of Scorpio.

The operator ought to be clean and purified for nine days before he does the work. Let him have ready the perfume appropriated to the day wherein he does the work; and he muſt be provided with holy water from a clergyman, or he may make it holy himſelf, by reading over it the conſecration of water of baptiſm; he muſt have a new veſſel of earth, with fire, the veſture, and the pentacle; and let all theſe things be rightly and duly conſecrated and prepared. Let one of the companions carry the veſſel with fire, and the perfumes, and let another bear the book, the garment, and pentacle; and let the operator himſelf carry the ſword, over which ſhould be ſaid a prayer of conſecration: and on the middle of the ſword on one ſide let there be engraven *Agla* †, and on the other ſide, † *On*, † Tetragrammaton †. And the place being fixed upon where the circle is to be erected, let him draw the lines we have before taught, and ſprinkle the ſame with holy water, conſecrating, *&c. &c.*

The

The operator ought therefore to be prepared with faſting, chaſtity, and abſtinence, for the ſpace of three days before the day of operation; and on the day that he would do this work, being clothed with the fore-mentioned veſture, and furniſhed with *pentacles, perfumes,* a *ſword, bible, paper, pen,* and *conſecrated ink,* and *all things neceſſary hereunto,* let him enter the circle, and call the angels from the four parts of the world which do rule the ſeven planets, the ſeven days of the week, colours, and metals, whoſe names you will ſee in their places; and, with bended knees, firſt let him ſay the Paternoſter or Lord's Prayer, and then let him invocate the ſaid angels, ſaying,

O angeli! ſupradicti eſtote adjutores mihi petitioni, & in adjatorum mihi, in meis rebus et petitionibus.

Then call the angels from the four parts of the world that rule the air the ſame day in which he makes the experiment; and, having employed eſpecially all the names and ſpirits within the circle, ſay,

O vos omnes, adjutore atque conteſtor, per ſedem Adonai, per Hagios, Theos, Iſchyros, Athanatos, Paracletos, Alpha & Omega, & per hæc tria nomina ſecreta, Ayla, On, Tetragrammaton, quod hodie debeatis adimplere quod cupio.

Theſe things being performed, let him read the conjuration aſſigned for the day; but if they ſhall be pertinacious or refractory, and will not yield themſelves obedient, neither to the conjuration aſſigned for the day, nor any of the prayers before made, then uſe the exorciſm following:

A GENERAL EXORCISM *of the* SPIRITS *of the* AIR.

WE being made after the image of God, endued with power from God, and made after his will, do exorciſe you, by the moſt mighty and powerful name of God, *El,* ſtrong and wonderful, *(here name the ſpirit which is to appear,)* and we command you by Him who ſpoke the word and it was done, and by all the names of God, and by the name Adonai, El, Elohim, Elohe, Zebaoth, Elion, Eſerchie, Jah, Tetragrammaton, Sadai, Lord God Moſt High: we exorciſe you, and powerfully command you that you forthwith appear unto us here before this circle in a fair human ſhape, without any deformity

mity or tortuoſity; come ye all ſuch, becauſe we command you by the name Yaw and Vau, which Adam heard and ſpoke; and by the name of God, Agla, which Lot heard, and was ſaved with his family; and by the name Joth, which Jacob heard from the angel wreſtling with him, and was delivered from the hand of his brother Eſau; and by the name Anaphexeton, which Aaron heard and ſpoke, and was made wiſe; and by the name Zebaoth, which Moſes named, and all the rivers were turned into blood; and by the name Eſerchie Oriſton, which Moſes named, and all the rivers brought forth frogs, and they aſcended into the houſes of the Egyptians, deſtroying all things; and by the name Elion, which Moſes named, and there was great hail, ſuch as had not been ſince the beginning of the world; and by the name Adonai, which Moſes named, and there came up locuſts, which appeared upon the whole land of Egypt, and devoured all which the hail had left; and by the name Schema Amathia, which Joſhua called upon, and the ſun ſtayed his courſe; and by the name Alpha and Omega, which Daniel named, and deſtroyed Bel and ſlew the dragon; and in the name Emmanuel, which the three children, Sidrach, Miſach, and Abednego, ſung in the midſt of the fiery furnace, and were delivered; and by the name Hagios; and by the ſeal of Adonai; and by Iſchyros, Athanatos, Paracletos; and by theſe three ſecret names, Agla, On, Tetragrammaton, I do adjure and conteſt you; and by theſe names, and by all the other names of the living and true God, our Lord Almighty, I exorciſe and command you, by Him who ſpoke the word and it was done, to whom all creatures are obedient; and by the dreadful judgment of God; and by the uncertain ſea of glaſs, which is before the divine *Majeſty*, mighty and powerful; by the four beaſts before the throne, having eyes before and behind; and by the fire round about his throne; and by the holy angels of heaven; by the mighty wiſdom of God, we do powerfully exorciſe you, that you appear here before this circle, to fulfil our will in all things which ſhall ſeem good unto us; by the ſeal of Baldachia, and by this name Primeumaton, which *Moſes* named, and the earth opened and ſwallowed up Corah, Dathan, and Abiram: and in the power of that name Primeumaton, commanding the whole hoſt of heaven, we curſe you, and deprive you of your office,

office, joy, and place, and do bind you in the depth of the bottomleſs pit, there to remain until the dreadful day of the laſt judgment; and we bind you into eternal fire, and into the lake of fire and brimſtone, unleſs you forthwith appear before this circle to do our will: therefore, come ye, by theſe names, Adonai, Zebaoth, Adonai, Amioram; come ye, come ye, come ye, Adonai commandeth; Saday, the moſt mighty King of Kings, whoſe power no creature is able to reſiſt, be unto you moſt dreadful, unleſs ye obey, and forthwith affably appear before this circle, let miſerable ruin and fire unquenchable remain with you; therefore come ye, in the name of Adonai, Zebaoth, Adonai, Amioram; come, come, why ſtay you? haſten! Adonai, Sadai, the King of Kings commands you: El, Aty, Titcip, Azia, Hin, Jen, Minoſel, Achadan Vay, Vaah, Ey, Exe, A, El, El, El, A, Hy, Hau, Hau, Hau, Vau, Vau, Vau, Vau.

A PRAYER *to* GOD, *to be ſaid in the four Parts of the* WORLD *in the* CIRCLE.

AMORULE, Taneha, Latiſten, Rabur, Teneba, Latiſten, Eſcha, Aladia, Alpha and Omega, Leyſte, Oriſion, Adonai; O moſt merciful heavenly Father! have mercy upon me, although a ſinner; make appear the arm of thy power in me this day againſt theſe obſtinate ſpirits, that I, by thy will, may be made a contemplator of thy divine works, and may be illuſtrated with all wiſdom, to the honour and glory of thy holy name. I humbly beſeech thee, that theſe ſpirits which I call by thy judgment may be bound and conſtrained to come and give true and perfect anſwers to thoſe things which I ſhall aſk of them; and that they may do and declare thoſe things unto us, which by me may be commanded of them, not hurting any creature, neither injuring or terrifying me or my fellows, nor hurting any other creature, and affrighting no man; but let them be obedient to thoſe things which are required of them.

Then, ſtanding in the middle of the circle, ſtretch out thy hand towards the pentacle, ſaying, *By the pentacle of Solomon I have called you; give me a true anſwer.*

Then follows this ORATION.

BERALANENSIS, Baldachienſis, Paumachia, and Apologia Sedes, by the moſt mighty kings and powers, and the moſt powerful princes, genii, Liachidæ, miniſters of the Tartarean ſeat, chief prince of the ſeat of Apologia, in the ninth legion, I invoke you, and by invocating, conjure you; and being armed with power from the ſupreme Majeſty, I ſtrongly command you, by Him who ſpoke and it was done, and to whom all creatures are obedient; and by this ineffable name, Tetragrammaton Jehovah, which being heard the elements are overthrown, the air is ſhaken, the ſea runneth back, the fire is quenched, the earth trembles, and all the hoſt of the celeſtials, and terreſtrials, and infernals do tremble together, and are troubled and confounded: wherefore, forthwith and without delay, do you come from all parts of the world, and make rational anſwers unto all things I ſhall aſk of you; and come ye peaceably, viſibly and affably now, without delay, manifeſting what we deſire, being conjured by the name of the living and true God, Helioren, and fulfil our commands, and perſiſt unto the end, and according to our intentions, viſibly and affably ſpeaking unto us with a clear voice, intelligible, and without any ambiguity.

Of the APPEARANCE *of the* SPIRITS.

THESE things being duly performed, there will appear infinite viſions, apparitions, phantaſms, *&c.* beating of drums, and the ſound of all kinds of muſical inſtruments; which is done by the ſpirits, that with the terror they might force ſome of the companions out of the circle, becauſe they can effect nothing againſt the exorciſt himſelf: after this you ſhall ſee an infinite company

pany of archers, with a great multitude of horrible beaſts, which will arrange themſelves as if they would devour the companions; nevertheleſs fear nothing.

Then the exorciſt, holding the pentacle in his hand, let him ſay, Avoid hence theſe iniquities, by virtue of the banner of God. Then will the ſpirits be compelled to obey the exorciſt, and the company ſhall ſee them no more.

Then let the exorciſt, ſtretching out his hand with the pentacle, ſay, Behold the pentacle of *Solomon*, which I have brought into your preſence; behold the perſon of the exorciſt in the middle of the exorciſm, who is armed by God, without fear, and well provided, who potently invocateth and calleth you by exorciſing; come, therefore, with ſpeed, by the virtue of theſe names, Aye Saraye, Aye Saraye; defer not to come, by the eternal names of the living and true God, Eloy, Archima, Rabur, and by the pentacle of Solomon here preſent, which powerfully reigns over you; and by the virtue of the celeſtial ſpirits, your lords; and by the perſon of the exorciſt, in the middle of the exorciſm: being conjured, make haſte and come, and yield obedience to your maſter, who is called Octinomos. This being performed, immediately there will be hiſſings in the four parts of the world, and then immediately you ſhall ſee great motions; which when you ſee, ſay, Why ſtay you? Wherefore do you delay? What do you? Prepare yourſelves to be obedient to your maſter in the name of the Lord, Bathat or Vachat ruſhing upon Abrac, Abeor coming upon Aberer.

Then they will immediately come in their proper forms; and when you ſee them before the circle, ſhew them the pentacle covered with fine linen; uncover it, and ſay, Behold your confuſion if you refuſe to be obedient; and ſuddenly they will appear in a peaceable form, and will ſay, Aſk what you will, for we are prepared to fulfil all your commands, for the Lord hath ſubjected us hereunto.

Then let the exorciſt ſay, Welcome ſpirits, or moſt noble princes, becauſe I have called you through Him to whom every knee doth bow, both of things in heaven, and things in earth, and things under the earth; in

whoſe hands are all the kingdoms of kings, neither is there any able to contradict his Majeſty. Wherefore, I bind you, that you remain affable and viſible before this circle, ſo long and ſo conſtant; neither ſhall you depart without my licence, until you have truly and without any fallacy performed my will, by virtue of his power who hath ſet the ſea her bounds, beyond which it cannot paſs, nor go beyond the law of his providence, *viz.* of the Moſt High God, Lord, and King, who hath created all things. *Amen.*

Then let the exorciſt mention what he would have done.

After which ſay, In the name of the Father, and of the Son, and of the Holy Ghoſt, go in peace unto your places; peace be between us and you; be ye ready to come when you are called. (For the figures of the circle, pentacle, and other inſtruments, ſee the Plate.)

Now, that you may have an idea of the manner of compoſing the circle, we have given the ſcheme of one for the firſt hour of the Lord's day, in ſpring.

Here follow the CONSIDERATIONS *and* CONJURATIONS *for every Day in the Week; and firſt of*

The CONSIDERATIONS, *&c. of* SUNDAY.

(For the figure of the *ſeals, planets, ſigns,* names of the angels of the ſeveral days, and names of the fourth heaven, with the characters and magic book, ſee the Plate.)

THE angels of the Lord's day—*Michael, Dardiel, Huratapel.*

The angels of the air ruling on the Lord's day, *Varcan,* king;—his miniſters, *Tus, Andas, Cynabal.*

The wind which the angels of the air are ſaid to rule, is the north wind.

The angels of the fourth heaven ruling on the Lord's day, which ſhould be called from the four parts of the world, are,—eaſt, *Samael, Baciel, Abel, Gabriel,*

Gabriel, Vionatraba;—from the weſt, *Anael, Pabel, Uſtael, Burchat, Sucera-tos, Capabili*;—from the north, *Aiel, Ariel, vel Aquiel, Maſgabriel, Saphiel, Matuyel*;—at the ſouth, *Haludiel, Machaſiel, Charſiel, Uriel, Naromiel.*

The perfume of Sunday is *Red Sanders.*

The CONJURATION *for* SUNDAY.

I CONJURE and confirm upon you, ye ſtrong and holy angels of God, in the name *Adonai, Eye, Eye, Eya,* which is he who was, and is, and is to come, *Eye, Abray*; and in the name *Saday, Cados, Cados,* ſitting on high upon the *cherubin*; and by the great name of *God* himſelf, ſtrong and powerful, who is exalted above all the heavens; *Eye, Saraye,* who created the world, the heavens, the earth, the ſea, and all that in them is, in the firſt day, and ſealed them with his holy name Phaa; and by the name of the angels who rule in the *fourth heaven,* and ſerve before the moſt mighty *Salamia,* an angel great and honourable; and by the name of his ſtar, which is Sol, and by his ſign, and by the immenſe name of the living *God,* and by all the names aforeſaid, I conjure thee, Michael, O great angel! who art chief ruler of this day; and by the name Adonai, the God of Iſrael, I conjure thee, O Michael! that thou labour for me, and fulfil all my petitions according to my will and deſire in my cauſe and buſineſs.

The ſpirits of the air of the Lord's day are under the north wind; their nature is to procure gold, gems, carbuncles, diamonds, and rubies, and to cauſe one to obtain favour and benevolence, to diſſolve enmities amongſt men, to raiſe to honours, and to take away infirmities. *They appear,* for the moſt part, in a large, full and great body, ſanguine and groſs, in a gold colour, with the tincture of blood. Their motion is like the lightning of heaven; the ſign of their becoming viſible is that they move the perſon to ſweat that calls them; but their particular forms are as follow; *viz.*

A king, having a ſcepter, riding on a lion.

A king crowned; a queen with a ſcepter.

A bird;

A bird; a lion; a cock.
A yellow garment.
A ſcepter.

CONSIDERATIONS, *&c. of* MONDAY.

(For the angel of Monday, his ſigil, planet, ſign of the planet, and name of the firſt heaven, ſee the Plate.)

THE angels of Monday—*Gabriel, Michael, Samael.*

The angels of the air ruling Monday, *Arcan*, king;—his miniſters, *Bilet, Miſſabu, Abuhaza.* The wind which theſe are ſubject to is the *weſt wind.*

The angels of the firſt heaven, ruling on Monday, to be called from the four parts of the world. From the eaſt, *Gabriel, Madiel, Deamiel, Janak*;—from the weſt, *Sachiel, Zaniel, Habiel, Bachanæ, Corobael*;—from the north, *Mael, Uvael, Valnum, Baliel, Balay, Humaſtraw*;—from the ſouth, —*Curaniel, Dabriel, Darquiel, Hanun, Vetuel.*

The perfume of Monday—*Aloes.*

The CONJURATION *of* MONDAY.

I CONJURE and confirm upon you, ye ſtrong and good angels, in the name *Adonai, Adonai, Adonai, Adonai, Eye, Eye, Eye*; *Cados, Cados, Cados, Achim, Achim, Ja, Ja*, ſtrong *Ja*, who appeared in mount Sinai with the glorification of king *Adonai, Sadai*, Zebaoth, Anathay Ya, Ya, Ya, Maranata, Abim, Jeia, who created the ſea, and all lakes and waters, in the ſecond day, which are above the heavens and in the earth, and ſealed the ſea in his high name, and gave it its bounds beyond which it cannot paſs; and by the names of the angels who rule in the *firſt legion*, and who ſerve *Orphaniel*, a great, precious, and honourable angel, and by the name of his ſtar which is Luna, and by all the names aforeſaid, I conjure thee, *Gabriel*, who art chief ruler of Monday, the ſecond day, that for me thou labour and fulfil, *&c.*

The

The ſpirits of the air of Monday are ſubject to the weſt wind, which is the wind of the moon; their nature is to give ſilver and to convey things from place to place; to make horſes ſwift, and to diſcloſe the ſecrets of perſons both preſent and future.

Their familiar Forms are as follow:

They appear generally of a great and full ſtature, ſoft and phlegmatic, of colour like a black, obſcure cloud, having a ſwoln countenance, with eyes red and full of water, a bald head, and teeth like a wild boar; their motion is like an exceeding great tempeſt of the ſea. For their ſign there will appear an exceeding great rain, and their particular ſhapes are,

A king, like an archer, riding upon a doe.

A little boy.

A woman-hunter with a bow and arrows.

A cow; a little doe; a gooſe.

A green, or ſilver-coloured garment.

An arrow; a creature with many feet.

CONSIDERATIONS *of* TUESDAY.

(For the angel of Tueſday, his ſigil, planet, ſign governing the planet, and name of the fifth heaven, ſee the Plate.)

THE angels of the air on Tueſday—*Samael, Satael, Amabiel.*

The angels of the air ruling on Tueſday, *Samax*, king; his Miniſters, *Carmax, Iſmoli, Paffran.*

The wind to which the ſaid angels are ſubject is the *eaſt wind.*

The angels of the fifth heaven ruling on Tueſday.—At the eaſt, *Friagne, Guel, Damael, Calzas, Arragon*;---the weſt, *Lama, Aſtagna, Lobquin, Soneas, Jazel, Iſiael, Irel*;---the north, *Rhaumel, Hyniel, Rayel, Seraphiel, Fraciel, Mathiel*;—the ſouth, *Sacriel, Janiel, Galdel, Oſael, Vianuel, Zaliel.*

The perfume of Tueſday---*Pepper.*

The

The CONJURATION *of* TUESDAY.

I CONJURE and call upon you, ye ſtrong and good angels, in the names Ya, Ya, Ya; He, He, He; Va, Hy, Hy, Ha, Ha, Ha; Va, Va, Va; An, An, An; Aia, Aia, Aia; El, Ay, Elibra, Elohim, Elohim; and by the names of the high God, who hath made the ſea and dry land, and by his word hath made the earth, and produced trees, and hath ſet his ſeal upon the planets, with his precious, honoured, revered and holy name; and by the name of the angels governing in the fifth houſe, who are ſubſervient to the great angel Acimoy, who is ſtrong, powerful, and honoured, and by the name of his ſtar which is called *Mars*, I call upon thee, *Samael*, by the names above mentioned, thou great angel! who preſides over the day of *Mars*, and by the name Adonai, the living and true God, that you aſſiſt me in accompliſhing my labours, *&c. (as in the conjuration of Sunday.)*

The ſpirits of the air on Tueſday are under the eaſt wind; their nature is to bring or cauſe war, mortality, death, combuſtions, and to give two-thouſand ſoldiers at a time; to bring death, infirmity or health.

Familiar Forms of the SPIRITS *of* MARS.

THEY appear in a tall body and choleric, a filthy countenance, of colour brown, ſwarthy, or red, having horns like harts, and griffins claws, and bellowing like wild bulls. Their motion is like fire burning: their ſign thunder and lightning round about the circle.

Their particular ſhapes are, a king armed, riding on a wolf; a man armed.

A woman with a buckler on her thigh.

A ſhe-goat; a horſe; a ſtag.

A red garment; a piece of wool; a cowſlip.

CON-

CONSIDERATIONS *of* WEDNESDAY.

(For the angel of Wedneſday his ſigil, *&c. &c.* ſee the Plate.)

THE angels of Wedneſday—*Raphael, Meil, Seraphiel.*

The angels of the air ruling on Wedneſday, *Mediat*, king; Miniſters, *Suquinos, Sallales*; the ſaid angels of the air are ſubject to the *ſouth-weſt wind.*

The angels of the ſecond heaven, governing Wedneſday, that are to be called, *&c.* At the eaſt—*Mathlai, Tarmiel, Baraborat*—at the weſt, *Jeruſcue, Merattron*;—at the north, *Thiel, Rael, Jarihael, Venahel, Velel, Abuiori, Ucirmiel*—at the ſouth, *Milliel, Nelapa, Calvel, vel Laquel.*

The perfume of Wedneſday---*Maſtic.*

The CONJURATION *of* WEDNESDAY.

I CONJURE and call upon you, ye ſtrong and holy angels, good and powerful, in a ſtrong name of fear and praiſe, Ja, Adonay, Elohim, Saday, Saday, Saday; Eie, Eie, Eie; Aſamie, Aſamie; and in the name of Adonay, the God of Iſrael, who hath made the two great lights, and diſtinguiſhed day from night for the benefit of his creatures; and by the names of all the diſcerning angels, governing openly in the ſecond houſe before the great angel, *Tetra*, ſtrong and powerful; and by the name of his ſtar which is *Mercury*; and by the name of his ſeal, which is that of a powerful and honoured God; and I call upon thee, Raphael, and by the names above mentioned, thou great angel who preſideſt over the fourth day: and by the holy name which is written in the front of Aaron, created the moſt high prieſt, and by the names of all the angels who are conſtant in the grace of Chriſt, and by the name and place of Ammaluim, that you aſſiſt me in my labours, *&c. &c.*

The ſpirits of the air, on Wedneſday are ſubject to the ſouth-weſt wind; their nature is to give all ſorts of metals, to reveal all earthly things paſt, pre-

ſent, and to come; to pacify judges, to give victory in war, to teach experiments and all ſciences decayed, and to change bodies mixt of elements, conditionally, out of one thing into another; to give health or infirmities, to raiſe the poor and caſt down the rich, to bind or looſe ſpirits, to open locks or bolts.

Such kinds of ſpirits have the operations of others, but not in their perfect power, but in virtue or knowledge.

Forms of the SPIRITS *of* MERCURY.

THE ſpirits of Mercury appear in a body of a middle ſtature, cold, liquid and moiſt, fair and of an affable ſpeech, in a human ſhape and form, like a knight armed, of colour clear and bright. The motion of them is like ſilver coloured clouds: for their ſign they cauſe horror and fear to him that calls them.

Their particular ſhapes are, a king riding upon a bear.

A fair youth; a woman holding a diſtaff.

A dog, a ſhe-bear, and a magpye.

A garment of various changeable colours.

A rod, a little ſtaff.

CONSIDERATIONS *of* THURSDAY.

(For the angel of Thurſday, his ſigil, *&c.* ſee the Plate.)

THE angels of Thurſday---*Sachiel, Caſſiel, Aſaſiel.*

The angels of the air of Thurſday, *Suth*, king; Miniſters, *Maguth, Gutrix.*

The angels of the air are under the ſouth-wind.—(But becauſe there are no angels of the air to be found above the fifth heaven, therefore, on Thurſday, ſay the prayers following in the four parts of the world:)

At the eaſt—*O Deus magne et excelſe et honorate, per infinita ſecula*; or, O great and moſt high God, honoured be thy name, world without end.

At

At the weſt—O wiſe, pure, and juſt God, of divine clemency, I beſeech thee, moſt holy Father, that this day I may perfectly underſtand and accompliſh my petition, work, and labour; for the honour and glory of thy holy name, who liveſt and reigneſt, world without end. *Amen.*

At the north—O God, ſtrong, mighty, and wonderful, from everlaſting to everlaſting, grant that this day I bring to effect that which I deſire, through our bleſſed Lord. *Amen.*

At the ſouth—O mighty and moſt merciful God, hear my prayers and grant my petition.

The perfume of Thurſday—*Saffron.*

The CONJURATION *of* THURSDAY.

I CONJURE and confirm upon you, ye ſtrong and holy angels, by the names Cados, Cados, Cados, Eſchereie, Eſcherei, Eſchereie, Hatim, Ya, ſtrong founder of the worlds; Cantine, Jaym, Janic, Anic, Calbot, Sabbac, Beriſay, Alnaym; and by the name Adonai, who created fiſhes and creeping things in the waters, and birds upon the face of the earth, flying towards heaven, in the fifth day; and by the names of the angels ſerving in the ſixth hoſt before Paſtor, a holy angel, and a great and powerful prince and by the name of his ſtar, which is Jupiter, and by the name of his ſeal, and by the name of Adonai, the great God, Creator of all things, and by the name of all the ſtars, and by their power and virtue, and by all the the names aforeſaid, I conjure thee, Sachiel, a great Angel, who art chief ruler of Thurſday, that for me thou labour, *&c.*

The ſpirits of the air of Thurſday are ſubject to the ſouth wind; their nature is to procure the love of women, to cauſe men to be merry and joyful, to pacify ſtrifes and contentions, to appeaſe enemies, to heal the diſeaſed, and to diſeaſe the whole, and procure loſſes, or reſtore things loſt.

The familiar Forms of the SPIRITS *of* JUPITER.

The appear with a body ſanguine and choleric, of a middle ſtature, with a horrible, fearful motion, but with a mild countenance, and a gentle ſpeech, and of the colour of iron: the motion of them is flaſhings of lightning, and thunder. For their ſign there will appear about the circle men who ſhall ſeem to be devoured by lions. Their forms are,

A king, with a ſword drawn, riding on a ſtag.

A man, wearing a mitre, with long raiment.

A maid, with a laurel crown, adorned with flowers.

A bull; a ſtag; a peacock.

An azure garment; a ſword; a box-tree.

CONSIDERATIONS *of* FRIDAY.

(For the ſeal planet, and ſign governing the planet, and name of the third heaven, ſee the Plate.)

THE angels of Friday—*Anael, Rachiel, Sachiel.*

The angels of the air ruling on Friday, *Sarabotes,* king; Miniſters, *Amabiel, Aba, Abalidoth, Blaef.* The wind which the angels of the air are ſubject to is the weſt wind.

Angels of the third heaven, which are to be called from the four parts of the world, are

At the eaſt, *Setchiel, Chedufitaniel, Corat, Tamuel, Tenaciel*;—at the weſt, *Turiel, Coniel, Babiel, Kadie, Maltiel, Huphaltiel*;—at the north, *Peniel, Penael, Penat, Raphael, Ranie, Doremiel*;—at the ſouth, *Poroſa, Sachiel, Chermiel, Samael, Santanael, Famiel.*

The perfume of Friday—*Pepperwort.*

The

The CONJURATION *of* FRIDAY.

I CONJURE and confirm upon you, ye ſtrong and holy angels, by the names *On, Hey, Heya, Ja, Je, Saday, Adonai,* and in the name *Sadai,* who created four-footed beaſts, and creeping things, and man, in the ſixth day, and gave to Adam power over all creatures; wherefore bleſſed be the name of the Creator in his place; and by the name of the angels ſerving in the third hoſt, before Dagiel, a great angel, and a ſtrong and powerful prince, and by the name of his ſtar, which is Venus, and by his ſeal which is holy; and by all the names aforeſaid, I conjure upon thee, *Anael,* who art the chief ruler this day, that thou labour for me, *&c.*

The ſpirits of the air on Friday are ſubject to the weſt wind; their nature is to give ſilver, to incite men, and incline them to luxury, to cauſe marriages, to allure men to love women, to cauſe or take away infirmities, and to do all things which have motion.

Their familiar Shapes.

They appear with a fair body, of middle ſtature, with an amiable and pleaſant countenance, of colour white or green, their upper parts golden; the motion of them is like a clear ſtar. For their ſign there will appear naked virgins round the circle, which will ſtrive to allure the invocator to dalliance with them: but

Their particular Shapes are,

A king, with a ſcepter, riding on a camel.
A naked girl; a ſhe-goat.
A camel; a dove.
A white or green garment.
Flowers; the herb ſavine.

The CONSIDERATIONS *of* SATURDAY.

(For ſeal, *&c. &c.* ſee the Plate.)

THE angels of Saturday--*Caſſiel, Machatan, Uriel.*

The angels of the air ruling this day, *Maymon*, king; Miniſters, *Abumalith, Aſſaibi, Balidet.* The wind they are ſubject to, the *ſouth wind.*

The fumigation of Saturday is *ſulphur.*

There are no angels ruling in the air on Saturday above the fifth heaven, therefore in the four corners of the world, in the circle, uſe thoſe orations which are applied to Thurſday.

The CONJURATION *of* SATURDAY.

I CONJURE and confirm upon you, Caphriel, or Caſſiel, Machator, and Seraquiel, ſtrong and powerful angels; and by the name Adonai, Adonai, Adonai; Eie, Eie, Eie; Acim, Acim, Acim; Cados, Cados; Ima, Ima, Ima; Salay, Ja, Sar, Lord and Maker of the World, who reſted on the ſeventh day; and by him who of his good pleaſure gave the ſame to be obſerved by the children of Iſrael throughout their generations, that they ſhould keep and ſanctify the ſame, to have thereby a good reward in the world to come; and by the names of the *angels* ſerving in the ſeventh hoſt, before Booel, a great angel, and powerful prince; and by the name of his ſtar, which is Saturn; and by his holy ſeal, and by the names before ſpoken, I conjure upon thee, Caphriel, who art chief ruler of the ſeventh day, which is the Sabbath, that for me thou labour, *&c. &c.*

The ſpirits of the air on Saturday are ſubject to the ſouth-weſt wind: the nature of them is to ſow diſcords, hatred, evil thoughts and cogitations, to give leave to kill and murder, and to lame or maim every member.

Their

Their familiar Shapes.

THEY generally appear with a tall, lean, ſlender body, with an angry ountenance, having four faces, one on the back of the head, one in the front, nd one on each ſide, noſed or beaked, likewiſe there appears a face on each nee of a black ſhining colour; their motion is the moving of the wind, vith a kind of earthquake; their ſign is white earth, whiter than ſnow.

Their particular Shapes are,

* A king, bearded, riding on a dragon.
An old man with a beard.
An old woman leaning on a crutch.
A hog; a dragon; an owl.
A black garment; a hook or ſickle.
A juniper tree.

Thoſe are the figures that theſe ſpirits uſually aſſume, which are generally terrible at the firſt coming on of the viſions, but as they have only a limited power, beyond which they cannot paſs, ſo the invocator need be under no apprehenſions of danger, provided he is well fortified with thoſe things we have directed to be uſed for his defence, and above all, to have a firm and conſtant faith in the mercy, wiſdom, and goodneſs of God.

* Thoſe ſpirits who appear in a kingly form, have a much higher dignity than them who take an inferior ſhape; and thoſe who appear in a human ſhape, exceed in authority and power them that come as animals; and again, theſe latter ſurpaſs in dignity them who appear as trees or inſtruments, and the like: ſo that you are to judge of the power, government, and authority of ſpirits by their aſſuming a more noble and dignified apparition.

END OF THE THIRD PART, AND OF CABALISTICAL AND CEREMONIAL MAGIC.

The Magic Wand to be used in Invocations by the Chrystal.

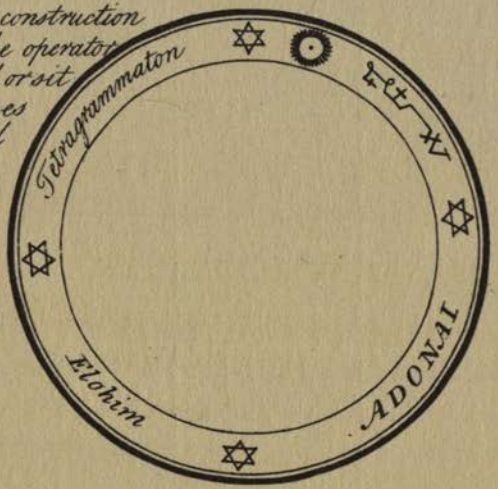
Agla ✡ On ✡ Tetragrammaton ✠

write or engrave on the other side Ego Alpha et Omega.

Two Holy waxe Lights used in the Invocation by the Chrystal.

The true size & form of the Chrystal which must be sett in pure Gold, & the same names & characters as in the model here given.

The magic Circle of a simple construction in which the operator must stand or sit when he uses the Chrystal



The Tripod on which the perfumes are put, & may be either held in the hand or sett in the earth.

The Lamen, or Holy Table of the Archangel Michael.

Barrett Del. Pub. by Lackington & Allen. R. Griffith Sculp.

THE

MAGIC AND PHILOSOPHY

OF

TRITHEMIUS OF SPANHEIM:

CONTAINING HIS BOOK OF

SECRET THINGS,

AND

DOCTRINE OF SPIRITS:

With many curious and rare Secrets (hitherto not generally known;)

THE ART OF DRAWING SPIRITS INTO CRYSTALS, &c.

With many other Experiments in the Occult Sciences, never yet published in the English Language.

TRANSLATED FROM A VALUABLE LATIN MANUSCRIPT,

By FRANCIS BARRETT,

STUDENT OF CHEMISTRY, NATURAL AND OCCULT PHILOSOPHY, THE CABALA, &c.

PART IV.

THE

MAGIC AND PHILOSOPHY

OF

TRITHEMIUS OF SPANHEIM.

The Tranſlator's LETTER *to a* FRIEND *of his, a young Student in theſe occult Sciences.*

MY FRIEND,

KNOWING thee to be a curious ſearcher after thoſe ſciences which are out of the common track of ſtudy, (I mean the art of foretelling events, magic, teliſmans, &c.) I am moved ſpiritually to give thee my thoughts upon them, and by theſe ideas here written, to open to thine eye (ſpiritual) as much information as it ſeems neceſſary for thee to know, by which thou mayeſt be led by the hand into the delectable field of nature; and to give thee ſuch documents as, guided by the ſupreme wiſdom of the Higheſt, thou mayeſt refreſh thy ſoul with a delicious draught of knowledge; ſo that after recreating thy ſpirit with the uſe of thoſe good gifs which may pleaſe God to beſtow on thee, thou mayeſt be wrapped up into the contemplation of the immenſe wiſdom of that great munificent Being who created thee.

Now, art thou a man, in whoſe ſoul the image of Divinity is ſealed for eternity, think firſt what is thy deſire in the ſearching after theſe myſteries! Is it wealth, honour, fame, power, might, aggrandizement, and the like? Perhaps thy heart ſays, All! all theſe I would gladly crave! If ſo, this is my anſwer,—ſeek firſt to know thyſelf thoroughly, cleanſe thy heart from all wicked, vain, and rapacious deſires. Thinkeſt thou, oh man! to attain power *to gratify thy luſts, to enrich thy coffers, to build houſes,* to raiſe thyſelf to the pinnacle of human admiration; if theſe are thy hopes and deſires, thou haſt reaſon to lament thy being born: all ſuch deſires are immediately from

the devil, I mean that Being whoſe engines (*i. e.* myriads of demons) are continually in the act of placing ſenſual delights and luxuries before the depraved minds and hearts of man, and whoſe chief buſineſs and property it is to counteract the benevolent actions and inſpiration of thoſe bleſſed ſpirits who are the inſtruments of God our Creator.

Fear God and love thy neighbour; uſe no deceit, ſwear not, neither lye; let all thy actions be ſincere. Here, O man! is the grand ſeal of all earthly wiſdom, the true taliſman of human happineſs. When thou ſhalt accompliſh this, behold nothing will be impoſſible unto thee as far as God permits: then with all ſpeed apply thy mind and heart to attain knowledge and wiſdom; with all humility throw thy dependance on God alone, the author of all things that cannot die.

To know thyſelf is to know God, for it is a ſpiritual gift *from God* that enables a man to know himſelf. This gift but very few poſſeſs, as may be daily ſeen. How many are there toſſed about to and fro' upon the perilous ſea of contending paſſions, and who are more light than feathers! how many in this great city who place their chiefeſt *good* in debauchery and letchery! See their *actions*, *manners*, and *diſpoſitions*; theſe poor, unfortunate, miſerable wretches, ſuch is their fatal magical infatuation and ignorance, that they think thoſe mad who might even attempt to reaſon with them on the vanity and miſery of their ſituation. To make myſelf more intelligible, theſe are what the world calls men of faſhion, a phraſe inſignificant enough when we conſider that the univerſal faſhion of this time is vice, and that ſo glaring, that it needs no great intellect to diſcover what is daily open to the view of the obſerver. But to you, my friend, I have addreſſed theſe lines; therefore let it not be ſuppoſed that I am reprehending my friend for vices which I cannot ſuppoſe him attached to: for I know thou art a young man deſigned for the receiving of inſtruction, in much higher and more glorious contemplations than thoſe ſons of earth are capable of, therefore I have preſented thee with this tranſlation which thou didſt deſire me to give thee.

But

But beware of flattery, ſelf-love, and covetouſneſs, ſo wilt thou thrive; and be diligent in thy occupation, ſo ſhall thy body be fed. Idleneſs is offenſive to the Deity, induſtry ſhall ſweeten thy brown bread, and the fruits of it ſhall warm thine heart, and inſpire thy ſoul with gratitude to him that bleſſes thee with *enough:* ſeek for no more, for it will damn thee; pray for enough to feed and clothe thy body, but aſk no more, leaſt thou pine away in heart-rending poverty, and ſpend the remainder of thy days in contumely and beggary. For know a thing moſt neceſſary for thee to know, that if by thy ſtudy, by thy art, or any other thing, thou couldſt *command* a *million of ſpirits*, it ſhould not be lawful for thee to wiſh to gain riches ſuddenly, for the Wiſdom Eternal has put forth the fiat; and it has been ſaid by him who never ſpoke in vain, and who cannot lye, *that man ſhall get bread by the ſweat of his brow*; therefore let us not have in view the enriching of ourſelves in worldly goods, by ſupernatural means, or by a greedy deſiring of what we ought to look upon with eyes of contempt, draw upon us the wrath of God. Rather let us cheerfully rely on, and follow in very deed, ſpirit and truth, theſe words of the apoſtle, "Seek ye firſt the kingdom of God, and all theſe things ſhall be added unto you;" fear not but that God ſhall make thy houſehold as a flouriſhing tree, and thy wife ſhall be as a fruitful vine. Farewell, remember my poor counſel, and be happy. From thy true friend, F. B.

N. B. To enable thee the better to comprehend this Book, I have drawn out the various figures, of which mention is made in this work, that thou mayeſt ſee the very exact method of working; likewiſe the images of ſeals, ſpirits, and various other rare, and curious inſtruments, which are neceſſary for thee to know and ſee with the eye; therefore in the conſtruction of them thou canſt not be liable to error.

Fig. 1. The form of the cryſtal for invocating ſpirits, with the plate of pure gold in which the cryſtal muſt be faſtened, with the divine characters around.

Fig. 2.

Fig. 2. A magical circle (C D E F), of a ſimple conſtruction, for the operator to ſtand or ſit in when he calleth the ſpirits.

Fig. 3. The cryſtal (A), two ſilver or other candleſticks (G G,) with the wax tapers burning, and tripod or veſſel for the oderiferous ſuffumigation.

Fig. 4. A wand of black ebony with golden characters. The characters are explained.

A CAUTION *to the inexperienced in this* ART, *and a Word of Advice to thoſe who would be Adepts.*

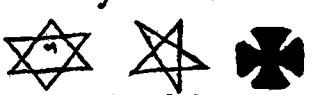
BROTHER,

IT is neceſſary for me to inform thee, that whatever thy deſires are in the purſuit of this art, which we call Magic, ſo wilt thy connexion and anſwer be. If in the purſuit of revenge, it is but proper thou ſhouldeſt know that thou wilt, in any of theſe experiments here laid down, draw to thyſelf a revengeful demon, or an infernal furious ſpirit, ſerving in the principle of the wrath of God; if worldly riches and aggrandizement, then ſhalt thou have an earthial or fiery ſpirit, which will delude thee with the riches of the central world; if fame, or the blaze of glory, then the *ſpirits of pride* will be alloted thee, who will gratify thy inordinate deſire of vain glory; for all theſe offices are there ſpirits allotted and will be eager to mix with thy ſpirit: it will attract thee to his own nature, and ſerve all thy purpoſes according to the extent of God's permiſſion; and as thy deſires are and from what principle they proceed, ſo ſhalt thou be anſwered: but if thou deſireſt to know nothing but for the honour and glory of God, and the help of thy neighbour, and, in great humility, fill thy heart with the love of God, thou ſhalt then have a pure ſpirit which will

will grant (by the Lord's permiſſion) thy deſires. Therefore ſeek for that which is good; avoid all evil either in thought, word, or action; pray to God to fill thee with wiſdom, and then thou ſhalt reap an abundant harveſt. There are two ways magically ſet before thee; chuſe which thou wilt, thou ſhalt be ſure of thy reward. Farewel.

London, 1800. F. B.

Of the making of the CRYSTAL *and the Form of Preparation for a* VISION.

PROCURE of a lapidary a good clear pellucid cryſtal, of the bigneſs of a ſmall orange, *i. e.* about one inch and a half in diameter; let it be globular or round each way alike; then, when you have got this cryſtal, fair and clear, without any clouds or ſpecks, get a ſmall plate of pure gold to encompaſs the cryſtal round one half; let this be fitted on an ivory or ebony pedeſtal, as you may ſee more fully deſcribed in the drawing, (ſee the Plate, fig. 1.) Let there be engraved a circle (A) round the cryſtal with theſe characters around inſide the circle next the cryſtal  ; afterwards the name "*Tetragrammaton*". On the other ſide of the plate let there be engraven "*Michael, Gabriel, Uriel, Raphael*;" which are the four principal angels ruling over the *Sun*, *Moon*, *Venus* and *Mercury*; but on the table on which the cryſtal ſtands the following names, characters, &c. muſt be drawn in order.

Firſt, The names of the ſeven planets and angels ruling them, with their ſeals or characters. The names of the four kings of the four corners of the earth. Let them be all written within a double circle, with a triangle on a table; on which place the cryſtal on its pedeſtal: this being done,

thy

thy table is complete (as in the Fig. D,) and fit for the calling of the ſpirits; after which thou ſhalt proceed to experiment, thus:

In what time thou wouldeſt deal with the ſpirits by the *table* and *cryſtal*, thou muſt obſerve the planetary hour; and whatever planet rules in that hour, the angel governing the planet thou ſhalt call in the manner following; but, firſt, ſay this ſhort prayer:

"Oh, God! who art the author of all good things, ſtrengthen, I beſeech thee, thy poor ſervant, that he may ſtand faſt, without fear, through this dealing and work; enlighten, I beſeech thee, oh Lord! the dark underſtanding of thy creature, ſo that his ſpiritual eye may be opened to ſee and know thy angelic ſpirits deſcending here in this cryſtal: *(Then lay thy hand on the cryſtal, ſaying,)* and thou, oh inanimate creature of God, be ſanctified and conſecrated, and bleſſed to this purpoſe, that no evil phantaſy may appear in thee; or, if they do gain ingreſs into this creature, they may be conſtrained to ſpeak intelligibly, and truly, and without the leaſt ambiguity, for Chriſt's ſake. *Amen.* And foraſmuch as thy ſervant here ſtanding before thee, oh, Lord! deſires neither evil treaſures, nor injury to his neighbour, nor hurt to any living creature, grant him the power of deſcrying thoſe celeſtial ſpirits or intelligences, that may appear in this cryſtal, and whatever good gifts (whether the power of healing infirmities, or of imbibing wiſdom, or diſcovering any evil likely to afflict any perſon or family, or any other good gift thou mayeſt be pleaſed to beſtow on me, enable me, by thy wiſdom and mercy, to uſe whatever I may receive to the honour of thy holy name. Grant this for thy ſon Chriſt's ſake. *Amen.*"

Then taking your ring and pentacle, put the ring on the little finger of your right hand; hang the pentacle round thy neck; (*Note*, the pentacle may be either wrote on clean virgin parchment, or engraven on a ſquare plate of ſilver and ſuſpended from thy neck to the breaſt), then take your black ebony wand, with the gilt characters on it and trace the circle, (Fig. 7. C D E F,) ſaying, "In the name of the bleſſed Trinity, I conſecrate this piece of ground for our defence; ſo that no evil ſpirit may have power to break theſe bounds preſcribed here, through Jeſus Chriſt our Lord." *Amen.*

Then

Then place the veſſel for the perfumes between thy circle and the holy table on which the cryſtal ſtands, and, having fire therein, caſt in thy perfumes, ſaying,

" I conjure thee, oh thou creature of fire! by him who created all things both in heaven and earth, and in the ſea, and in every other place whatever, that forthwith thou caſt away every phantaſm from thee, that no hurt whatſoever ſhall be done in any thing. Bleſs, oh Lord, this creature of fire, and ſanctify it that it may be bleſſed, and that they may fill up the power and virtue of their odours; ſo neither the enemy, nor any falſe imagination, may enter into them; through our Lord Jeſus Chriſt. *Amen.*"

Now, this being done in the order preſcribed, take out thy little book, which muſt be made about ſeven inches long, of pure white virgin vellum or paper, likewiſe pen and ink muſt be ready to write down the *name*, *character*, and *office*, likewiſe the ſeal or image of whatever ſpirit may appear (for this I muſt tell you that it does not happen that the ſame ſpirit you call will always appear, for you muſt try the ſpirit to know whether he be a pure or impure being, and this thou ſhalt eaſily know by a firm and undoubted faith in God.)

Now the moſt pure and ſimple way of calling the ſpirits or ſpirit is by a ſhort oration to the ſpirit himſelf, which is more effectual and eaſy to perform than compoſing a table of letters; for all celeſtial operations, the more pure and unmixed they are, the more they are agreeable to the celeſtial ſpirits: therefore, after the circle is drawn, the book, perfumes, rod, *&c.* in readineſs, proceed as follows:

(After noticing the exact hour of the day, and what angel rules that hour, thou ſhalt ſay,)

" In the name of the bleſſed and holy Trinity, I do deſire thee, thou ſtrong and mighty angel *, Michæl, that if it be the divine will of him who is called Tetragrammaton, *&c.* the Holy God, the Father, that thou take upon thee ſome ſhape as beſt becometh thy celeſtial nature, and appear to us viſibly here in this cryſtal, and anſwer our demands in as far as we ſhall not tranſgreſs the

* Or any other angel or ſpirit.

bounds of the divine mercy and goodneſs, by requeſting unlawful knowledge; but that thou wilt graciouſly ſhew us what things are moſt profitable for us to know and do, to the glory and honour of his divine Majeſty, who liveth and reigneth, world without end. *Amen.*

" Lord, thy will be done on earth, as it is in heaven;—make clean our hearts within us, and take not thy Holy Spirit from us.

" O Lord, by thy name, we have called him, ſuffer him to adminiſter unto us. And that all things may work together for thy honour and glory, to whom with thee, the Son, and bleſſed Spirit, be aſcribed all might, majeſty and dominion. *Amen.*"

Note, In theſe dealings, two ſhould always be preſent; for often a ſpirit is manifeſt to one in the cryſtal when the other cannot perceive him; therefore if any ſpirit appear, as there moſt likely will, to one or both, ſay,

" Oh, Lord! we return thee our hearty and ſincere thanks for the hearing of our prayer, and we thank thee for having permitted thy ſpirit to appear unto us which we, by thy mercy, will interrogate to our further inſtruction, through Chriſt. *Amen.*"

Interrog. 1. In the name of the holy and undefiled Spirit, the Father, the begotten Son, and Holy Ghoſt, proceeding from both, what is thy true name?

If the ſpirit anſwers, *Michael*, then proceed.

Queſt. 2. What is thy office? 3. What is thy true ſign or character? 4. When are the times moſt agreeable to thy nature to hold conference with us?

Wilt thou ſwear by the blood and righteouſneſs of our Lord Jeſus Chriſt, that thou art truly Michael?

(Here let him ſwear, then write down his ſeal or character in thy book, and againſt it, his office and times to be called, through God's name; alſo write down any thing he may teach thee, or any reſponſes he may make to thy queſtions or interrogations, concerning life or death, arts or ſciences, or any other thing;) and then ſhalt thou ſay,

" Thou

" Thou great and mighty ſpirit, inaſmuch as thou cameſt in peace and in the name of the ever bleſſed and righteous Trinity, ſo in this name thou mayeſt depart and return to us, when we call thee in his name to whom every knee doth bow down. Fare thee well, Michael; peace be between us, through our bleſſed Lord Jeſus Chriſt. *Amen.*"

Then will the ſpirit depart; then ſay, " To God the Father, eternal Spirit, fountain of Light, the Son, and Holy Ghoſt, be all honour and glory, world without end. *Amen.*"

I ſhall here ſet down the Table of the names of Spirits and Planets governing the Hours; ſo thou ſhalt eaſily know by inſpection, what Spirit and Planet governs every Hour of the Day and Night in the Week.

Hours Day.	Angels and Planets ruling SUNDAY.	Angels and Planets ruling MONDAY.	Angels and Planets ruling TUESDAY.	Angels and Planets ruling WEDNESDAY	Angels and Planets ruling THURSDAY.	Angels and Planets ruling FRIDAY.	Angels and Planets ruling SATURDAY.
	Day.	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*
1	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel
2	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
3	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael
4	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael
5	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachael	♀ Anael
6	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
7	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel
8	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachael	♀ Anael	♄ Caſſiel
9	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
10	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael
11	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael
12	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
Hours Night	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*
1	♃ Sachael	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
2	♂ Samiel	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel
3	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel
4	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
5	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael
6	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael
7	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
8	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
9	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel
10	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel
11	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
12	☿ Raphael	♃ Sachiel	♀ Anael	♄ Caſſiel	☉ Michael	☽ Gabriel	♂ Samael

Note, The day is divided into twelve equal parts, called Planetary Hours, reckoning from ſun-riſe to ſun-ſet, and, again, from the ſetting to the riſing; and to find the planetary hour, you need but to divide the natural hours by twelve, and the quotient gives the length of the planetary hours and odd minuets, which ſhews you how long a ſpirit bears rule in that day; as Michael governs the firſt and the eighth hour on Sunday, as does the ☉. After you have the length of the firſt hour, you have only to look in the Table, as if it be the fourth hour, on Sunday, you ſee in the Table that the ☽ and Gabriel rules; and ſo for the reſt it being ſo plain and eaſy you cannot err.

THE CONCLUSION OF THE MAGUS.

ADVERTISEMENT.

THE Author of this Work reſpectfully informs thoſe who are curious in the ſtudies of Art and Nature, eſpecially of Natural and Occult Philoſophy, Chemiſtry, Aſtrology, &c. &c. that, having been indefatigable in his reſearches into thoſe ſublime Sciences, of which he has treated at large in this Book, that he gives private inſtructions and lectures upon any of the above-mentioned Sciences; in the courſe of which he will diſcover many curious and rare experiments. Thoſe who become Students will be initiated into the choiceſt operations of Natural Philoſophy, Natural Magic, the Cabala, Chemiſtry, the Taliſmanic Art, Hermetic Philoſophy, Aſtrology, Phyſiognomy, &c. &c. Likewiſe they will acquire the knowledge of the Rites, Myſteries, Ceremonies, *and* Principles *of the ancient Philoſophers, Magi, Cabaliſts, Adepts, &c.—The purpoſe of this School (which will conſiſt of no greater number than Twelve Students) being to inveſtigate the hidden treaſures of Nature; to bring the Mind to a contemplation of the* Eternal Wiſdom; *to promote the diſcovery of whatever may conduce to the perfection of Man; the alleviating the miſeries and calamities of this life, both in reſpect of ourſelves and others; the ſtudy of morality and religion here, in order to ſecure to ourſelves felicity hereafter; and, finally, the promulgation of whatever may conduce to the general happineſs and welfare of mankind.—— Thoſe who feel themſelves thoroughly diſpoſed to enter upon ſuch a courſe of ſtudies, as is above recited, with the ſame principles of philanthropy with which the Author invites the lovers of philoſophy and wiſdom, to incorporate themſelves in ſo ſelect, permanent, and deſirable a ſociety, may ſpeak with the Author upon the ſubject, at any time between the hours of Eleven and Two o'clock, at* 99 Norton Street, Mary-le-Bonne.

Letters (poſt paid) upon any ſubject treated of in this Book, will be duly anſwered, with the neceſſary information.

BIOGRAPHIA ANTIQUA;

OR,

AN ACCOUNT OF THE LIVES AND WRITINGS

OF THE ANCIENT AND MODERN

MAGI, CABALISTS, AND PHILOSOPHERS,

DISCOVERING THE

PRINCIPLES AND TENETS OF THE FIRST FOUNDERS

OF THE

MAGICAL AND OCCULT SCIENCES:

WHEREIN THE MYSTERIES OF THE PYTHAGORIANS, GYMNOSOPHISTS, EGYPTIANS, BRAGMANNI, BABYLONIANS, PERSIANS, ETHIOPIANS, CHALDEANS, &c. ARE DISCOVERED:

Including a particular and intereſting Account of

ZOROASTER, THE SON OF OROMASIUS,

THE FIRST INSTITUTOR OF PHILOSOPHY BY FIRE, AND MAGIC;

LIKEWISE OF

HERMES TRISMEGISTUS, THE EGYPTIAN,

And other Philoſophers, famous for their Learning, Piety, and Wiſdom.

TO WHICH IS ADDED,

A SHORT ESSAY,

Proving that the Firſt Chriſtians were Magicians, who foretold, acknowleged, and worſhipped

THE SAVIOUR OF THE WORLD,

AND

FIRST FOUNDER OF THE CHRISTIAN RELIGION.

BIOGRAPHIA ANTIQUA.

ZOROASTER, THE SON OF OROMASIUS,

FIRST INSTITUTOR OF PHILOSOPHY BY FIRE, AND MAGIC.

ZOROASTER, the ſon of Oromaſius, flouriſhed in the reign of Darius, the ſucceſſor of Cambyſes. * All authors are full of variarions in their accounts of this famous perſon, ſome making him of a much later date than others; however, we ſhall give what we have collected from thoſe who appear moſt authentic, not omitting the traditional hiſtory extant amongſt the Magi, with which our readers may compare the ſeveral ſtories of biographers, and accept that account which ſhall ſeem to them the moſt rational. Zoroaſter, king of the Bactrians, was vanquiſhed by Ninus, and paſſed for the inventor of magic †. Euſebius places this victory of Ninus in the ſeventh year of Abraham:

* The Author regrets, that, notwithſtanding his laborious reſearches to obtain an authentic and ſatisfactory account of Zoroaſter to preſent to his readers; that a few generals, and not particulars, can only be given: indeed, the moſt ſerious and reſpectable hiſtorians differ ſo widely in their accounts of him, that nothing certain can from thence be deduced: however, we have above recited ſeveral authorities to which we have annexed various notes and commentations.

† *Paſſed for the inventor of magic.*—It is to be noted that he was the inventor of it, and the firſt of the magi. Juſtin informs us that this victory was the laſt of Ninus; that Zoroaſter philoſophized moſt judiciouſly upon the nature and influences of the ſtars, and on the principles of the univerſe. Thomas Stanleius, Hiſt. of Philoſ. Orientalis, lib. 1. cap. iii. informs us, that Zoroaſter, according to Euſebius, was cotemporary with Semiramis; but it is certain, according to Euſebius, that he was vanquiſhed by king Ninus. Arnobius, lib. 1. pa. m. 5. ſays, "Anciently the Aſſyrians and Bactrians, "the former under the conduct of Ninus, and the latter under Zoroaſter, fought againſt each other, "not only with men and weapons, but alſo by the help of magic, and the ſecret diſcipline of the "Chaldeans." Hermippus, who has wrote cautiouſly on every thing relative to magic, and explained twenty thouſand verſes compoſed by Zoroaſter, relates, that one Azonaces initiated him

Abraham; now ſeveral authors make Zoroaſter appear much earlier. It has been reported that Zoroaſter laughed on the ſame day he was born, and that he

him into this art, and that he lived 5,000 years before the Trojan war. St. Auguſtin and Oroſius have followed the tradition mentioned by Juſtin. Apuleius, in his Catalogue of all the moſt famous Magicians of Antiquity, with great juſtice places Zoroaſter in the firſt rank, and proves him the moſt ancient of all; "*Magicarum artium fuiſſe perhibeter inventor Zoroaſtres.*" Auguſtin. de Civitat. Dei, lib. 21. cap. xiv. Eudoxus, who eſteemed the art of magic to be accounted the nobleſt and moſt uſeful of all worldly knowledge, relates that Zoroaſter lived ſix thouſand years before the death of Plato. Note, that the ſame thing is affirmed by Ariſtotle. Agathias, who lived in the reign of Juſtinian, informs us, that, according to the Perſians of that time, Zoroaſter and Hyſtaſpes were cotemporary; but they do not ſay whether this Hyſtaſpes was father to Darius or any other. Sir John Marſham poſitively decides that he was the father of Darius; and grounds his opinion on this, that one of the elogies engraven on the tomb makes him the inſtructor of the Magi; and that the ſame hiſtorian who makes Hyſtaſpes excel in magic, calls him the father of Darius. Ammianus Marcellinus, lib. 23, pag. m. 324. ſays, "After the time of Zoroaſter, reigned Hyſtaſpes, a very prudent king, and the "father of Darius. This prince, having boldly penetrated into the remoteſt parts of the Upper India, "came at length to a ſolitary foreſt, where there dwelt, in ſilent and awful tranquility, the Brachmans. "In this peaceful ſolitude they inſtructed him in the knowledge of the earth's motion, likewiſe of the "ſtars; and from them he learned the pure and ſacred rites of religion. Part of this knowledge he "communicated to the Magi, which, together with the art of predicting future events, they delivered "down to poſterity, each in his own family. The great number of men who have deſcended from "theſe families, ever ſince that age down to the preſent, have all been ſet apart for cultivating the "knowledge of the Gods." But Ammianus Mercellinus was wrong in ſaying, that this father of Darius was a king; and no doubt he committed this blunder by having read in general that one king Hyſtaſpes was a great magician, and thought there was no other Hyſtaſpes than the father of Darius. But it is beyond diſpute, that one Hyſtaſpes, older than the foundation of Rome, and a great propher, is mentioned by authors. "Hyſtaſpes alſo, the moſt ancient king of the Medes, and from whom the river "Hyſtaſpes derives its name, is the moſt admirable of them all; for, under the interpretation of the pro-"phecy of a boy, he informed poſterity that the Roman empire, nay, even the Roman name, ſhould be "utterly deſtroyed; and this he predicted a long time before the eſtabliſhment of that colony of Trojans," Lactant. lib. VII. cap. xv. pag. m. 492. Juſtin Martyr informs us, that he predicted the general conflagration of all periſhable things, Juſtin Apolog. ii. pag. 66. It is affirmed that Pythagoras was Zoroaſter's diſciple, under the reign of Cambyſes, the ſon of Cyrus: the words of Apuleius inform us of the fact. Some ſay that Pythagoras having been made a ſlave in Egypt, was tranſported into Perſia; others will have him tranſported into Babylon, and there inſtructed by Zoroaſter the Babylonian, whom they diſtinguiſh from the Perſian. We find no leſs than five Zoroaſters mentioned in hiſtory: to theſe five may be added a ſixth, mentioned by Apuleius. This Zoroaſter lived in Babylon at the time Pythagoras was brought thither by Cambyſes. The ſame writer calls him "the chief interpreter of all divine myſteries," and ſays that Pythagoras was chiefly inſtructed by him. He appears to be the ſame with

he was the only one to whom this happened, and that the palpitation of his brain was ſo ſtrong as to repulſe the hand, it being laid to his head, which they ſay was a preſage of his future knowledge and wiſdom. It is added, that he paſſed twenty years in the deſerts, and there eat nothing but a ſort of cheeſe which was never the worſe for age; that the love of wiſdom and juſtice obliged him to retire from the world to a mountain, where he lived in ſolitude; but when he come down from thence there fell a celeſtial fire upon it, which perpetually burned; that the king of Perſia, accompanied with the greateſt lords of his court, approached it for the purpoſe of putting up prayers to God; that Zoroaſter came out from theſe flames unhurt; that he comforted and encouraged the Perſians, and offered ſacrifices for them to God; that, afterwards, he did not live indifferently with all ſorts of men, but only thoſe who were born for truth, and who were capable of the true knowledge of God, which kind of people are called among the Perſians, Magi; that he deſired his end might be this, *viz.* to be ſtruck with thunder, and conſumed by celeſtial fire; and that he requeſted the Perſians to collect his aſhes, after he was conſumed in this manner, and to preſerve and venerate them as a pledge of the preſervation of their monarchy; that they for a length of time paid great veneration to the relics of Zoroaſter, but at length, neglecting them, their monarchy fell to ruin and decay*. The Chronicle of Alexandria adds, that having held this diſcourſe

with Zabratus, by whom Diogenes affirms Pythagoras was purged from all his former filth, and inſtructed in what is eſſentially neceſſary for good men to know, *viz.* God, nature, and philoſophy: he is alſo the ſame with Nazaratus, the Aſſyrian, whom Alexander, in his book of the Pythagorical ſymbols, affirms to have taught Pythagoras. The ſame perſon Suidas calls *Zares*, Cyrillus, *Zaranes*, and Plutarch, *Zarates*.

* According to the tradition of the Magi, we ſhall explain this fabulous and figurative deſcription of Zoroaſter's end. The truth is, he enjoined the Perſians rigidly to perſevere in the laws he had framed, and the doctrine he had been at the labour to eſtabliſh, which was, to live in the practice of moral virtue, to avoid all ſpecies of luxury, to promote the liberal ſciences, to govern all their actions with prudence and integrity, and to meet misfortune with reſolution, and to encounter it with philoſophy, and to endure the unavoidable calamities of life with fortitude: theſe, his diſciplines, he left as a precious relic among them; which while they ſtrictly adhered to, they need be under no apprehenſion of tyranny and

 oppreſſion:

diſcourſe with them he invoked Orion, and was conſumed by celeſtial fire. Many will have it that Ham was the Zoroaſter of the eaſtern nations, and the inventor of magic. Mr. Bochart refutes this falſity. Cedrenus obſerves that Zoroaſter, who became ſo famous for wiſdom among the Perſians, was deſcended from Belus: this imports that he was deſcended from Nimrod. Some authors have taken him for Nimrod; others for Aſſur or Japhet. The ancient Perſians believe that Zoroaſter was before Moſes *. Some maintain he was the prophet Ezekiel, and it cannot be denied that they ground their opinions on the agreement of numerous particulars which belong to the one, and are related of the other. George Hornius fooliſhly imagines that he was the falſe prophet Balaam. Huetius ſhews that he was the Moſes of the Jews, and mentions an infinite number of particulars in which the accounts we have of Moſes agree with the ſtories related of Zoroaſter.—How near all or any of theſe come to the probability of truth will appear in the ſequel, where we have given the moſt probable and rational account of him, as far as we have been able to trace, from the tradition of the Magi, which we prefer before the confuſed and partial accounts vulgarly extant. They who believe that Zoroaſter pro-

oppreſſion:—theſe they collected, and for ſome ſpace of time religiouſly followed the precepts of this great philoſopher: at length, human frailty and vice, corrupting their manners, cauſed them to relax from their duties, upon which their empire fell into ruin and decay. The idolatry falſely imputed to this wiſe man, *viz.* his inſtituting the worſhipping of fire, is thus to be interpreted.—Under the celeſtial ſymbol of fire was meant truth:—truth he aſcribed purely as the great and wonderful attribute of the Godhead, which he acknowledged and worſhipped, to wit, one only God, the eternal fire of wiſdom and everlaſting truth, juſtice, and mercy!—His magic was the ſtudy of the religious worſhip of that Eternal Being. After Zoroaſter, there were four perſons choſen to educate the ſucceſſor of the king of Perſia. They choſe the wiſeſt, the moſt juſt, the moſt temperate, and the braveſt man that could be found. The wiſeſt man (*viz.* one of the Magi), inſtructed him in Zoroaſter's magic, the juſt in government, the brave in war, and the temperate in ſocial virtue and temperance. Now obſerve, that Zoroaſter is called the ſon of Oromaſius, and that Oromaſius is the name given by Zoroaſter and his diciples to the good God, and this title was really beſtowed upon him by the Perſians; therefore, according to Plato, this Perſian Magus, on account of his uncommon learning, religion, and wiſdom, was, in an allegorical or figurative manner, called the ſon of God, or the ſon of wiſdom, truth, *&c.*

* Some Magi affirm that he is the ſame with Abraham, and frequently call him Ibrahim Zerdaſcht, which is, Abraham the friend of fire.

feſſed

ſeſſed and taught a diabolical magic * are certainly in the wrong; the magic he taught (of which we ſhall ſpeak more anon) was only the ſtudy of the divine nature, and of religious worſhip. Some have preſumed that Zoroaſter was the promulgator of a doctrine of two principles†, or two co-eternal cauſes, one of good

* The preceding note fully explains thoſe erroneous relations of the wiſdom of the Magi. Thoſe who deſire to ſee a great many paſſages which teſtify that the magic of the Perſians, inſtituted by Zoroaſter, was the ſtudy of religion, virtue, and wiſdom, let them refer to *Briſſonius de Regno Perſarum*, lib. ii .p. 178, & ſeq. edit. Commel. 1595; likewiſe Jul. Cæſar, Bullengerus Eclog. ad Arnobium, p. 346, & ſeq. Nor are we ignorant that Gabriel Naude hath moſt learnedly and ſolidly juſtified our Zoroaſter againſt the ignorant imputations of necromancy, black art, &c.

† It has been much contended by philoſophers whether Zoroaſter was the firſt ſuggeſter of this doctrine of the two principles: the one called by the Magi, Oromaſes the *good*, and Arimanius the *evil* principle. It is certain Zoroaſter aſſerted the one, *viz.* that of the good, or an eſſential uncreated ſelf-exiſtent principle, the cauſe of all good, called by him Oromaſus, meaning a good God, &c. In reſpect of the other principle, Arimanius, we muſt, before we decide either for or againſt Zoroaſter, conſider the nature of the thing in its moſt impartial ſenſe.

Thoſe who ever read Mr. Bernard's Journal (*Nouvelles de la Republique des Lettres, Feb.* 1701, *and March* 1701, *Art. iii. l. i.*) needs not be informed that the Hiſtoria Religionis veterum Perſarum, publiſhed by Dr. Hyde (profeſſor of the oriental languages in the univerſity of Oxford) at Oxford, in the year 1700, 4to, is one of the moſt excellent pieces that could poſſibly be written on ſuch a ſubject. The idea which the learned journaliſt hath given of this performance is ſufficient to convince us that it contains a very curious erudition, and profound diſcuſſions, which diſcover many rare and uncommon particulars of a country which we ſcarce knew any thing of before. But to come to the point: Dr. Hyde affirms, that the ancient Perſians acknowledge no more than one uncreated principle, which was the good principle, or, in one word, God: and that they looked upon the evil principle as a created being. One of the names, or attributes, which they gave to God, was Hormizda; and they called the evil principle, Ahariman; and this is the original of the two Greek words, Ωρομάσδις and Αριμανιος; one of which was the name of the good, and the other of the evil, principle, as we have ſeen above, in a paſſage of Plutarch. The Perſians affirmed that Abraham was the firſt founder of their religion. Zoroaſter afterwards made ſome alterations in it; but it is ſaid he made no manner of change with relation to the doctrine of one ſole uncreated principle, but that the only innovation in this particular was the giving the name of Light to the good principle, and that of Darkneſs to the evil one.

From a miſconſtruction put upon the doctrine of the Magi, ſome conſiderable miſreports of their tenets have been propagated: I think none more curious than the following—"That a war aroſe betwixt the army of light and that of darkneſs, which at laſt ended in an accommodation, of which the angels were mediators, and the conditions were that the inferior world ſhould be wholly left to the government of Arimanius for the ſpace of 7000 years, after which it ſhould be reſtored to light. Before the peace, Arimanius had exterminated all the inhabitants of the world. Light had called men to its aſſiſtance while

good, the other of evil things. Of this doctrine Plutarch takes notice: he ſays, "that Zoroaſter the magician, who is ſaid to have lived five thouſand years "before the Trojan war, called the good God, Oromazes, and the evil, Arima-"nius, *&c. &c.*" See *Plut. de Iſide & Oſiride, page* 369.

Dr. Hyde, in his excellent treatiſe on the religion of the ancient Perſians, cites ſome authors who clear him on this head. We ſhall examine whether they deſerve credit. It is affirmed that he was no idolater, either with reſpect to the worſhip of fire, or that of Mithra *. What appears leaſt uncertain, amongſt

they were yet but ſpirits; which it did, either to draw them out of Arimanius' territories, or in order to give them bodies to engage againſt this enemy. They accepted the bodies and the fight, on condition they ſhould be aſſiſted by the light, and ſhould at laſt overcome Arimanius. The reſurrection ſhall come when he ſhall be vanquiſhed. This they conclude was the cauſe of the mixture, and ſhall be the cauſe of the deliverance. The Greeks were not ignorant that Zoroaſter taught a future reſurrection.

* The ancient Perſian Magi never did divine honours to the ſun or any of the ſtars. They maintain they do not adore the ſun, but direct themſelves towards it when they pray to God. It has been found amongſt Zoroaſter's ſecret precepts, that we ought to ſalute the ſun, but not that we ſhould adore him with religious worſhip. He proves that their ceremonies might very juſtly paſs for civil honours, and to this purpoſe he makes ſome exceeding curious obſervations. He applies to the fire what he ſays of the ſun. The bowings and proſtrations of the Perſians before the holy fire were not a religious obſervation, but only a civil one. The ſame thing muſt be attributed to their reported worſhip of fire, which, as I have ſaid above, they kept in their *Pyrea* in imitation of the Jews. For though they paid a certain reverence to the fire, and that by proſtration, yet this was not a religious, only a civil, worſhip; as it is from the force of cuſtom that the eaſtern people proſtrate themſelves before any great man; (ſo they might with as much propriety be ſaid to adore or worſhip him.) Believe me we ought to be the laſt to cenſure the eaſtern people with ſuch groſs idolatry as has been repreſented. The Perſians, who have always been devoted to the higheſt ſtudy of wiſdom, performed their duties in life for the honour of their God; and, although unenlightened and Barbarians, lived as men, and not as irrational creatures: whereas we, who know our duty ſo well, yet practiſe it ſo ill: for I may truly ſay, that notwithſtanding the great benefits we derive from the divine precepts of Chriſtianity, yet I believe it will be found an incontrovertible fact that man to man is a ſerpent, a few individuals excepted. But to return to our ſubject: It was the ancient cuſtom to fall proſtrate to angels, as being the meſſengers and repreſentatives of God. Beſides, there are many examples of this kind of worſhip, not only in the Old, but New Teſtament, where the women who had been converted to the true faith, upon ſeeing the angels at the ſepulchre of Chriſt, fell with their faces to the ground and worſhipped. Yet they well knew that it was not God they ſaw, but his angels, as appears from their own confeſſion—"we have ſeen a viſion of angels." Therefore they are wrongfully called *Idolaters* and worſhippers of fire, for Zoroaſter was the inſtrument of their continuation in the true faith. He was a man who had the knowledge of the true God, whom he peculiarly

amongſt ſo many things that are related of him is, that he was the introducer of a new religion into Perſia, and that he did it about the reign of Darius the ſucceſſor of Cambyſes: he is ſtill in great veneration among thoſe Perſians who are not of the Mahometan religion, but ſtill retain the ancient worſhip of their country. They call him Zardhuſt, and ſeveral believe that he came from China, and relate many miraculous things on that head. Several authors affirm, that all the books publiſhed hitherto under Zoroaſter's name, ſome of which are yet extant, are ſuppoſititious. Dr. Hyde diſſents from this opinion. *Suidas* affirms, that there were extant four books of Zoroaſter: the firſt, "Of Nature," a book of the Virtues of precious Stones, called de Gemmis; and five books of Aſtrology and Aſtronomy, "Prædictiones ex Inſpectione Stellarum." It is very likely that what Pliny relates, as quoted from Zoroaſter, was taken from thoſe books, *Plin.* lib. xviii, cap. 24. Euſebius recites a paſſage which contains a magnificent deſcription of God, and gives it as the very words of Zoroaſter in his ſacred commentary on the Perſian rites. Clemens Alexandrinus ſays, that the followers of Prodicus boaſted of having the ſecrets or ſecret books of Zoroaſter. But moſt likely he meant that they boaſted of having the ſecret books of Pythagoras. They were printed, together with the verſes of the Sybils at Amſterdam, in the year 1689, according to Opſopæus's edition, Oracula Magica Zoroaſtris, cum Scholiis Plethonis & Pſelli.

peculiarly worſhipped in a natural cave, in which he placed ſeveral ſymbols repreſenting the world; Mithra, repreſenting the ſun, filled the maſter's place. But it was not Mithra, but the true God, that he adored: and, laſtly, as he was a true philoſopher, a profound alchemiſt, greatly informed in all the arts of the mathematics, ſtrict and auſtere in his religion, he ſtruck the Perſians with an admiration of him, and by theſe means made them attentive to his doctrine. The ſum of all is, that he lived in a cave, dedicated to the ſervice of God, and the ſtudy of all natural and ſupernatural knowledge; that he was divinely illuminated, knew the courſes of the ſtars, and the occult and common properties of all compounded and earthly things; that by fire and Geometry (*i. e.* by Chemiſtry and the Mathematics) he inveſtigated, proved, and demonſtrated, the truth and purity, or elſe the fugacity and vileneſs, of all things knowable in this mortal ſtate of humanity. So that the fame, ſagacity, wiſdom, and virtue of Zoroaſter induced ſome certain men wickedly and fraudulently to impoſe upon the unwary ſome falſe magical oracles, and diabolical inventions, written in Greek and Latin, &c. as the genuine works of the divine and illuſtrious Zoroaſter.

HERMES, SURNAMED TRISMEGISTUS,

OR THE

THRICE GREATEST INTELLIGENCER.

HERMES Triſmegiſtus, (who was the author of the divine Pymander and ſome other books,) lived ſome time before Moſes. He received the name of Triſmegiſtus, or Mercurius ter Maximus, *i. e.* thrice greateſt Intelligencer, becauſe he was the firſt intelligencer who communicated celeſtial and divine knowledge to mankind by writing.

He was reported to have been king of Egypt: without doubt he was an Egyptian; nay, if you believe the Jews, even their Moſes; and for the juſtification of this they urge, 1ſt, His being well ſkilled in *chemiſtry*; nay, the firſt who communicated that art to the ſons of men; 2dly, They urge the *philoſophic work, viz.* of rendering gold medicinal, or, finally, of the art of making *aurum potabile*; and, thirdly, of teaching the *Cabala*, which they ſay was ſhewn him by God on Mount Sinai: for all this is confeſſed to be originally written in Hebrew, which he would not have done had he not been an Hebrew, but rather in his vernacular tongue. But whether he was Moſes or not *, it is certain he was an Egyptian, even as Moſes himſelf alſo was; and therefore for the age he lived in, we ſhall not fall ſhort of the time if we conclude he flouriſhed much about the time of Moſes; and if he really was not the identical Moſes, affirmed to be ſo by many, it is more than probable that he was king of Egypt; for being chief philoſopher, he was, according

* The Cabaliſts of the Hebrews affirm that Moſes was this Hermes; and although meek, yet was a man poſſeſſed of the moſt ſerious gravity, and a profound ſpeculator in chemiſtry and divine magic; that he, by divine inſpiration on the mount, became acquainted with the knowledge of all the natural and ſecret operations of nature; that he taught the tranſmutation of metals *per Cabala, i. e.* by oral tradition, to the Jews.

to the Egyptian cuſtom, initiated into the myſteries of prieſthood, and from thence to the chief governor or king.

He was called Ter Maximus, as having a perfect knowledge of all things contained in the world (as his *Aureus*, or *Golden Tractate*, and his *Divine Pymander* ſhews,) which things he divided into three kingdoms, *viz.* animal, vegetable, and mineral; in the knowledge and comprehenſion of which three he excelled and tranſmitted to poſterity, in *enigmas* and *ſymbols*, the profound ſecrets of nature; likewiſe a true deſcription of the *Philoſopher's Quinteſſence*, or *Univerſal Elixir*, which he made as the receptacle of all celeſtial and terreſtrial virtues. The *Great Secret* of the philoſophers he diſcourſed on, which was found engraven upon a Smaragdine table, in the valley of Ebron.

Johannes Functius, in his Chronology ſays, he lived in the time of Moſes, twenty-one years before the law was given in the wilderneſs. Suidas ſeems to confirm it by ſaying, "Credo Mercurium Triſmegiſtum ſapientem Egyp-"tium floruiſſe ante Pharaonem." But this of Suidas may be applied to ſeveral ages, for that Pharaoh was the general name of their kings; or poſſibly it might be intended before the name of Pharaoh was given to their kings, which, if ſo *, he makes Triſmegiſtus to exiſt 400 years before Moſes, yea, before Abraham's deſcent into Egypt. There is no doubt but that he poſſeſſed the great ſecret of the philoſophic work; and if God ever appeared in man, he appeared in him, as is evident both from his books and his Pymander; in which works he has communicated the ſum of the abyſs, and the divine knowledge to all poſterity; by which he has demonſtrated himſelf to have been not only an inſpired divine, but alſo a deep philoſopher, obtaining his wiſdom from God and heavenly things, and not from man.

* According to the beſt authorities to be taken, Hermes Triſmegiſtus lived in the time of Pharaoh, Iſrael's tyrant and oppreſſor, and was not the ſame with Moſes who oppoſed Jannes and Jambres.

APPOL-

APPOLLONIUS OF TYANA,

WITH SOME ACCOUNT OF HIS

REMARKABLE MIRACLES, PROPHECIES, VISIONS, RELATIONS, &c. &c.

APPOLLONIUS Tyanæus, was one of the moſt extraordinary perſons that ever appeared in the world. He was born at Tyana in Cappadocia, towards the beginning of the firſt century. At ſixteen years of age he became a rigid diſciple of Pythagoras, renouncing *wine*, *fleſh*, and *women*, wearing no ſhoes, and letting his hair and beard grow long, and cloathing himſelf only in linen: ſoon after he became a reformer, and fixed his abode in a temple of Æſculapius, where many ſick perſons reſorted to be cured by him. Being come to age, he gave part of his eſtate to his eldeſt brother, and diſtributed another part to his poor relations, and kept back only a very ſmall ſhare to himſelf. He lived ſix years without ſpeaking a word, notwithſtanding during this ſilence he quelled ſeveral ſeditions in Cecilia and Pamphilia; that which he put a ſtop to at *Aſpenda* was the moſt difficult of all to appeaſe, becauſe the buſineſs was to make thoſe hearken to reaſon whom famine had driven to revolt: the cauſe of this commotion was, ſome rich men having monopolized all the corn, occaſioned an extraordinary ſcarcity in the city; *Appollonius* ſtopped this popular commotion, without ſpeaking a word to the enraged multitude: Appollonius had no occaſion for words; his Pythagoric ſilence did all that the fineſt figures of oratory could effect. He travelled much, profeſſed himſelf a legiſlator; underſtood all languages, without having learned them: he had the ſurpriſing faculty of knowing what was tranſacted at an immenſe diſtance, and at the time the Emperor Domitian was ſtabbed, Appollonius being at a vaſt diſtance, and ſtanding in the market-place of the city, exclaimed, "Strike! ſtrike!—'tis done, the tyrant

is

is no more." He underſtood the language of birds; he condemned dancing, and other diverſions of that ſort; he recommended charity and piety; he travelled almoſt over all the countries of the world; and he died at a very great age. His life has been fully related by Philoſtratus; but it contains ſo many fabulous relations that we do not pretend to introduce them in this place. There are many who have very readily oppoſed the miracles of this man to thoſe of Chriſt, and drew a parallel between them. It cannot be denied that this philoſopher received very great honours, both during his life and after his death; and that his reputation continued long after paganiſm. He wrote four books of Judicial Aſtrology, and a Treatiſe on Sacrifices, ſhewing what was to be offered to the Deity.

'We muſt not omit a circumſtance which tends to the honour of this ve-
'nerable perſon. It is related that *Aurelius* had come to a reſolution, and
'had publickly declared his intentions, to demoliſh the city of *Tyana*; but
'that *Appollonius of Tyana*, an ancient philoſopher, of great renown and au-
'thority, a true friend of the gods, and himſelf honoured as a deity, appear-
'ed to him in his uſual form as he retired into his tent, and addreſſed him
'thus:—"*Aurelian*, if you deſire to be victorious, think no more of the
"deſtruction of my fellow-citizens!—*Aurelian*, if you deſire to rule, abſtain
"from the blood of the innocent!—*Aurelian*, if you will conquer, be mer-
"ciful!" Aurelian being acquainted with the features of this ancient phi-
'loſopher, having ſeen his image in ſeveral temples, he vowed to erect a
'temple and ſtatues to him; and therefore altered his reſolution of ſacking
'*Tyana*. This account we have from men of credit, and have met with it
'in books in the Olpian library; and we are the more inclined to believe
'it on account of the dignity of *Appollonius*; for was there ever any thing
'among men more holy, venerable, noble, and divine than *Appollonius?*
'He reſtored life to the dead; he did and ſpoke many things beyond hu-
'man reach; which whoever would be informed of, may meet with many
'accounts of them in the Greek hiſtories of his life.' See *Vopiſcus in Aurelian*, cap. 24.

Laſtly, the inhabitants of *Tyana* built a temple to their *Appollonius* after his death; his ſtatue was erected in ſeveral temples: the Emperor *Adrian* collected as many of his writings as he poſſibly could, and kept them very ſelect, in his ſuperb palace at *Antium*, with a rare but ſmall book of this philoſopher's, concerning the *Oracle of Trophonius*. This little book was to be ſeen at *Antium* during the life of Philoſtratus; nor did any curioſity whatever render this ſmall town ſo famous as did this rare and extraordinary book of Appollonius.

It is reported that a wiſe prince of the Indians, well ſkilled in magic, made ſeven rings of the ſeven planets, which he beſtowed upon Appollonius, one of which he wore every day; by which he always maintained the health and vigour of his youth, and lived to a very advanced age. His life was tranſlated from the Greek of *Philoſtratus* into French, by *Blaiſe de Vignere*, with a very ample commentary by *Artus Thomas*, Lord of *Embry*, a *Pariſian*; and ſome time ſince there has been made an Engliſh tranſlation of his life, which was condemned, prohibited, and anathematized without reaſon.

PETRUS

PETRUS DE ABANO, OR PETER OF APONA,

DOCTOR OF PHILOSOPHY AND PHYSIC, &c. &c. &c.

PETRUS APONENSIS, or APONUS, one of the moſt famous philoſophers and phyſicians of his time, was born A. D. 1250, in a village, ſituated four miles from *Padua*. He ſtudied a long time at *Paris*, where he was promoted to the degrees of Doctor in philoſophy and phyſic, in the practice of which he was very ſucceſsful, but his fees remarkably high. *Gabriel Naude*, in his *Antiquitate Scholæ Medicæ Pariſienſis*, gives the following account of him: "Let us next produce Peter de Apona, or Peter de Abano, called the "Reconciler, on account of the famous book which he publiſhed during "his reſidence in your univerſity *."—It is certain that phyſic lay buried in "Italy, ſcarce known to any one, uncultivated and unadorned, till its tutelar "genius, a villager of *Apona*, deſtined to free Italy from its barbariſm and "ignorance, as Camillus once freed *Rome* from the ſiege of the *Gauls*, made "diligent enquiry in what part of the world polite literature was moſt happily "cultivated, philoſophy moſt ſubtilly handled, and phyſic taught with the "greateſt ſolidity and purity; and being aſſured that *Paris* alone laid claim to "this honour, thither he preſently flies; giving himſelf up wholly to her tutelage, "he applied himſelf diligently to the myſteries of philoſophy and medicine; ob- "tained a degree and the laurel in both; and afterwards taught them both with "great applauſe: and after a ſtay of many years, loaden with the wealth acquired "among you, and, after having become the moſt famous philoſopher, aſtrologer, "phyſician, and mathematician of his time, returns to his own country, where,

* *Naude* takes notice of this in a ſpeech in which he extols the ancient glory of the univerſity of *Paris*. We have, above, recited his words at length, becauſe they incidentally inform us, that Peter de Abano compoſed that great work at Paris which procured him the apellation of the *Reconciler*.

" in the opinion of the judicious *Scardeon*, he was the firſt reſtorer of true " philoſophy and phyſic. Gratitude, therefore, calls upon you to acknowledge " your obligations due to *Michæl Angelus Blondus*, a phyſician of *Rome*, who " in the laſt century undertaking to publiſh the *Conciliationes Phyſiognomicæ* " of your *Aponenſian* doctor, and finding they had been compoſed at *Paris*, " and in your univerſity, choſe to publiſh them in the name, and under the " patronage, of your ſociety." 'Tis ſaid, that he was ſuſpected of magic*, and

* *Naude*, in his *Apology for great Men accuſed of Magic*, ſays, " The general opinion of almoſt all " authors is, that he was the greateſt magician of his time; that by means of ſeven ſpirits, familiar, which " he kept incloſed in chryſtal, he had acquired the knowledge of the ſeven liberal arts, and that he had " the art of cauſing the money he had made uſe of to return again into his pocket. He was accuſed of " magic in the eightieth year of his age, and that dying in the year 1305, before his trial was over, he " was condemned (as *Caſtellan* reports) to the fire; and that a bundle of ſtraw, or oſier, repreſenting his " perſon, was publicly burnt at Padua; that by ſo rigorous an example, and by the fear of incurring a " like penalty, they might ſuppreſs the reading of three books which he had compoſed on this ſubject: " the firſt of which is the noted *Heptameron*, or *Magical Elements of Peter de Abano*, *Philoſopher*, now extant, " and printed at the end of *Agrippa's* works; the ſecond, that which Trithemius calls *Elucidarium* " *Necromanticum Petri de Abano*; and a third, called, by the ſame author, *Liber experimentorum mirabilium* " *de Annulis ſecundem*, 28 *Manſiom Lunæ*." Now it is to be noted, that Naude lays no ſtreſs upon theſe ſeeming ſtrong proofs; he refutes them by immediately after affirming, that *Peter* of *Apona* was a man of prodigious penetration and learning, living in an age of darkneſs which cauſed every thing out of the vulgar track to be ſuſpected as diabolical, eſpecially as he was very much given to ſtudy, and acquainted with the harmony of the celeſtial bodies and the proportions of nature, and addicted to curious and divinatory ſcience. " He was one (ſays he) who appeared as a prodigy of learning amidſt " the ignorance of that age, and who, beſides his ſkill in languages and phyſic, had carried his enquiries " ſo far into the occult ſciences of abſtruſe and hidden nature, that, after having given moſt ample " proofs, by his writings concerning phyſiognomy, geomancy, and chiromancy, what he was able to " perform in each of theſe, he quitted them all together with his youthful curioſity to addict himſelf " wholly to the ſtudy of philoſophy, phyſic, and aſtrology; which ſtudies proved ſo advantageous to " him, that, not to ſpeak of the two firſt, which introduced him to all the popes and ſovereign pontiffs " of his time, and acquired him the reputation which at preſent he enjoys among learned men, it " is certain that he was a great maſter in the latter, which appears, not only by the aſtronomical figures " which he cauſed to be painted in the great hall of the palace at *Padua*, and the tranſlations he made " of the books of the moſt learned *Rabbi Abraham Aben Ezra*, added to thoſe which he himſelf compoſed " on *critical days*, and the improvement of aſtronomy, but by the teſtimony of the renowned mathema- " tician *Regio Montanus*, who made a fine panegyric on him, in quality of an aſtrologer, in the oration " which he delivered publicly at *Padua* when he explained there the book of *Alfraganus*." Now, many reſpectable authors are of opinion that it was not on the ſcore of magic that the Inquiſition ſentenced him

and perſecuted on that account by the Inquiſition: and it is probable that, if he had lived to the end of his trial, he would have ſuffered in perſon what he was ſentenced to ſuffer in effigy after his death. His apologiſts obſerve, that his body, being privately taken out of his grave by his friends, eſcaped the vigilance of the Inquiſitors, who would have condemned it to be burnt. He was removed from place to place, and at laſt depoſited in *St. Auguſtin's Church*, without Epitaph, or any other mark of honour. His accuſers aſcribed inconſiſtent opinions to him; they charged him with being a magician, and yet with denying the exiſtence of ſpirits. He had ſuch an antipathy to milk, that the very ſeeing any one take it made him vomit. He died in the year 1316* in the ſixty-ſixth year of his age. One of his principal books was the Conciliator, already mentioned.

him to death, but becauſe he endeavoured to account for the wonderful effects in nature by the *influences of the celeſtial bodies*, not attributing them to *angels* or *dæmons*; ſo that hereſy, inſtead of magic, ſeems to have been the ground of his falling under the tyranny of the ſage fathers of the Roman Catholic faith, as being one who *oppoſed* the doctrine of ſpiritual beings.

* If this be true as we read in *Tomaſini*, in *Elog. Vilor. Illuſtr. p.* 22, *Naude* muſt be miſtaken where he ſays, that "Peter Aponus being accuſed at the age of 80 years, died A. D. 1305." *Freherus* affirms the ſame upon the authority of *Bernardin Scardeon*. *Geſner* is miſtaken in making Peter Aponus flouriſh in the year 1320. Konig has copied this error. But Father Rapin is much more groſsly miſtaken than any of them when he places him in the ſixteenth century, ſaying, "*Peter of Apona*, a phyſician of *Padua*, "who flouriſhed under Clement VII, debauched his imagination ſo far by reading the *Arabian* philoſo- "phers, and by too much ſtudying the aſtrology of Alfraganus, that he was put into the Inquiſition "upon the ſuſpicion of magic, &c." See *Rapin Reflex. ſur la Philoſophiæ*, *n.* 28, *p.* 360. *Voſſius* has followed *Geſner*, and makes an obſervation worthy to be conſidered. He ſays, that *Peter of Apona* ſent his book, *De Medicina Omnimoda*, to pope *John* XXII, who was elected in the year 1316, and held the *Pontifical Chair* ſeventeen years. By this we know the age of this phyſician. But if the year 1316 was that of his death, the concluſion is unjuſt; neither does it clear *Voſſius* of an error.

CHAP. XXXV.

OF THE IMAGES OF THE ZODIAC—WHAT VIRTUES, THEY BEING ENGRAVEN, RECEIVE FROM THE STARS.

BUT the celeſtial images, according to whoſe likeneſs images of this kind are framed, are many in the heavens; ſome viſible and conſpicuous, others only imaginary, conceived and ſet down by the *Egyptians*, *Indians*, and *Chaldeans;* and their parts are ſo ordered, that even the figures of ſome of them are diſtinguiſhed from others; for this reaſon they place in the circle of the Zodiac twelve general images, according to the number of the ſigns; of theſe, they conſtituting Aries, Leo, and Sagittarius, for the fiery and oriental triplicity, report that it is profitable againſt fevers, palſy, dropſy, gout, and all cold and phlegmatic infirmities; and that it makes him who carries it to be acceptable, eloquent, ingenious, and honourable; becauſe they are the houſes of Mars, Sol, and Jupiter. They made, alſo, the image of a lion againſt melancholy phantaſies, dropſy, plague, and fevers, and to expel diſeaſes, at the hour of the Sun, the firſt degree of the ſign Leo aſcending, which is the face and decanate of Jupiter; but againſt the ſtone, and diſeaſes of the reins, and againſt hurts of beaſts, they made the ſame image when Sol, in the heart of the lion, obtained the midſt of heaven. And again, becauſe Gemini, Libra, and Aquarius, do conſtitute the ærial and occidental triplicity, and are the houſes of Mercury, Venus, and Saturn, they are ſaid to put to flight diſeaſes, to conduce to friendſhip and concord, to prevail againſt melancholy, and to cauſe health; and they report that Aquarius eſpecially frees from the quartan. Alſo, that Cancer, Scorpio, and Piſces, becauſe they conſtitute the watery and northern triplicity, do prevail againſt hot and dry fevers, alſo againſt the hectic, and all choleric paſſions; but Scorpio, becauſe among the members it reſpects the privy parts, doth provoke to luſt; but theſe did frame it for this purpoſe, his third face aſcending, which belongs to Venus; and they made the ſame, againſt ſerpents and ſcorpions, poiſons and evil ſpirits, his ſecond face aſcending, which is the face of the Sun, and decanate of Jupiter;

Geomantic Characters.

Figure		Planets
	Via — Populus	☽
	Conjuntio	☿
	Albus	
	Amissio	♀
	Puella	
	Fortuna Major — Fortuna Minor	☉
	Rubus — Puer	♂
	Aquisitio	♃
	Lætitia	♃
	Carcer — Tristitia	♄
Dragon's Head	Caput Dragonis	☊
Dragon's Tail	Cauda Dragonis	☋

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APULEIUS,

THE PLATONIC PHILOSOPHER.

LUCIUS APULEIUS, a Platonic philoſopher, publicly known by the famous work of the *Golden Aſs*, lived in the ſecond century under the Antonines. He was a native of *Madaura*, a *Roman* colony in *Africa*; his family was conſiderable; he had been well educated, and poſſeſſed a graceful exterior; he had wit and learning; but was ſuſpected of magic. He ſtudied firſt at *Carthage*, then at *Athens*, and afterwards at *Rome*, where he acquired the Latin tongue without any aſſiſtance. An inſatiable curioſity to know every thing induced him to make ſeveral voyages, and enter himſelf into ſeveral religious fraternities. He would ſee the bottom of their myſteries. He ſpent almoſt all his eſtate in travelling; inſomuch, that being returned to *Rome*, and having a deſire to dedicate himſelf to the ſervice of *Oſiris*, he lacked money to defray the expence of the ceremonies of his reception, he was obliged to make money of his clothes to complete the neceſſary ſum: after this, he gained his living by pleading; and, as he was eloquent and ſubtle, he did not want cauſes, ſome of which were very conſiderable. But he improved his fortunes much more by a lucky marriage than by pleading. A widow, whoſe name was Pudentilla, neither young nor fair, but who had a good eſtate, thought him worth her notice. He was not coy, nor was he ſolicitous to keep his fine perſon, his wit, his neatneſs, and his eloquence, for ſome young girl; he married this rich widow chearfully (and with the moſt becoming philoſophy overcame all turbulent paſſions, which might draw him into the ſnares of beauty,) at a country houſe near Oëa, a maritime town of Africa. This marriage drew upon him a troubleſome law-ſuit. The relations of this lady's two ſons urged that he had made uſe of art magic to poſſeſs himſelf of her perſon

poſon and money; they accuſed him of being worſe than a magician, *viz.* a wizard, before *Claudius Maximus*, Proconſul of *Africa*. He defended himſelf with great vigour *. His apology, which he delivered before the judges, furniſhes

* Beſides the accuſation of magic, they reproached him with his beauty, his fine hair, his teeth, and his looking-glaſs. To the two firſt particulars he anſwered he was ſorry their accuſation was falſe.— "How do I wiſh," replied he, "that theſe heavy accuſations of beauty, fine hair, &c. were juſt! I "ſhould, without difficulty, reply, as *Paris* in *Homer* does to Hector,

——— nor thou deſpiſe the charms
With which a lover golden Venus arms.
Soft moving ſpeech, and pleaſing outward ſhew,
No wiſh can gain them, but the Gods beſtow.

POPE.

"Thus would I reply to the charge of beauty. Beſides that, even philoſophers are allowed to be of "a liberal aſpect; that *Pythagoras*, the firſt of philoſophers, was the handſomeſt man of his time; and "Zeno—but, as I obſerved, I am far from pretending to this apology; ſince, beſides that nature has "beſtowed but a very moderate degree of beauty on me, my continual application to ſtudy wears off "every bodily grace, and impairs my conſtitution. My hair, which I am falſely accuſed of curling "and dreſſing by way of ornament, is, as you ſee, far from being beautiful and delicate: on the contrary, "it is perplexed and entangled like a bundle of flocks or tow, and ſo knotty through long neglect of "combing, and even of diſentangling, as never to be reduced to order." As to the third particular, he did not deny his having ſent a very exquiſite powder for the teeth to a friend, together with ſome verſes, containing an exact deſcription of the effects of the powder. He alledged that *all*, but eſpecially thoſe who ſpake in public, ought to be particularly careful to keep their mouths clean. This was a fine field for defence, and for turning his adverſary into ridicule; though, in all probability, he had given occaſion enough for cenſure by too great an affectation of diſtinguiſhing himſelf from other learned men. Obſerve with how much eaſe ſome cauſes are defended, although the defendant be a little in the wrong. "I obſerved that ſome could ſcarce forbear laughing when our orator angrily accuſed me of "keeping my mouth clean, and pronounced the word tooth-powder with as much indignation as any one "ever pronounced the word poiſon. But, ſurely, it is not beneath a philoſopher to ſtudy cleanlineſs, "and to let no part of the body be foul, or of an ill ſavour, eſpecially the mouth, the uſe of which is "the moſt frequent and conſpicuous, whether a man converſes with another, or ſpeaks in public, or ſays "his prayers in a temple. For ſpeech is previous to every action of a man, and, as an excellent poet "ſays, proceeds from the Wall of the Teeth."

We may make the ſame obſervation upon the laſt head of his accuſation. It is no crime in a doctor of what faculty ſoever, to have a looking-glaſs; but if he conſults it too often in dreſſing himſelf, he is juſtly liable to cenſure. Morality in *Apuleius*'s time was much ſtricter than at preſent as to external behaviour, for he durſt not avow his making uſe of his looking-glaſs. He maintains that he *might* do it,

furniſhes us with examples of the moſt ſhameful artifices that the villainy of an impudent calumniator is capable of putting in practice *. Apuleius was extremely laborious, and compoſed ſeveral books, ſome in verſe and others in proſe, of which but a ſmall part has reſiſted the injuries of time. He delighted in making public ſpeeches, in which he gained the applauſe of all his hearers. When they heard him at Oëa, the audience cried out with one voice, that he

it, and proves it by ſeveral philoſophical reaſons, which, to ſay the truth, are much more ingenious than judiciouſly applied; but he denies that he ever conſulted his looking-glaſs; for he ſays, alluding to this ludicrous accuſation, "Next follows the long and bitter harangue about the looking-glaſs; in which, "ſo heinous is the crime, that *Pudens* almoſt burſt himſelf with bawling out—'A philoſopher to have "a looking-glaſs!'—Suppoſe I ſhould confeſs that I have, that you may not believe there is really ſome-"thing in your objection, if I ſhould deny it; it does not follow from hence that I muſt neceſſarily "make a practice of dreſſing myſelf at it. In many things I want the poſſeſſion but enjoy the uſe of "them. Now, if neither to have a thing be a proof that it is made uſe of, nor the want of it of the "contrary, and as I am not blamed for poſſeſſing, but for making uſe of, a looking-glaſs, it is incum-"bent upon him to prove farther at what time, and in what place, and in the preſence of whom, I made "uſe of it; ſince you determine it to be a greater crime in a *philoſopher* to ſee a looking-glaſs, than for "the *profane* to behold the attire of *Ceres*."

* I ſhall inſtance one to ſhew that in all ages the ſpirit of calumny has put men upon forging proofs by falſe extracts from what a perſon has ſaid or written. To convict Apuleius of practiſing magic, his accuſers alledge a letter which his wife had wrote during the time he paid his *devoirs* to her, and affirmed that ſhe had confeſſed, in *this letter*, that Apuleius was a *wizard*, and had actually bewitched her. It was no hard matter to make the court believe that ſhe had written ſo, for they only read a few words of her letter, detached from what preceded or followed, and no one preſſed them to read the whole. At laſt, Apuleius covered them with confuſion by reciting the whole paſſage from his wife's letter. It appeared that far from complaining of Apuleius, ſhe juſtified him, and artfully ridiculed his accuſers. Theſe are his words: you will find that preciſely the ſame terms may either condemn or juſtify *Apuleius*, according as they are taken with or without what precedes them. "Being inclined to marry, for the "reaſons which I have mentioned, you yourſelf perſuaded me to make choice of this man, being fond of "him, and being deſirous, by my means, to make him one of the family. But now, at the inſtigation of "wicked men, *Apuleius* muſt be informed againſt as a magician (or wizard), and I, forſooth, am enchanted "by him. I certainly love him: come to me before my reaſon fails me." He aggravates this kind of fraud as it deſerves; his words deſerve to be engraved in letters of gold, to deter (if poſſible) all calumniators from practiſing the like cheats. He ſays, "There are many things which, produced "alone, may ſeem liable to calumny. Any *diſcourſe* may furniſh matter of accuſation, if what is con-"nected with foregoing words be robbed of its introduction; if ſome things be ſuppreſſed at pleaſure, "and if what is ſpoken by way of reproach to others, for inventing a calumny, be pronounced by the "reader as an aſſertion of the truth of it."

ought

ought to be honoured with the freedom of the city. Thoſe of Carthage heard him favourably, and erected a ſtatue in honour of him. Several other cities did him the ſame honour. It is ſaid that his wife held the candle to him whilſt he ſtudied; but this is not to be taken literally; it is rather a figure of Gallic eloquence in Sidonis Apollinaris, *Legentibus meditantibuſque candelas & candelabra tenuerunt.* Several critics have publiſhed notes on Apuleius: witneſs *Phillipus Beraldus*, who publiſhed very large notes on the *Golden Aſs*, at *Venice*, in folio, ann. 1504, which were reprinted in 8vo, at Paris, and at ſeveral other places. *Godeſcalk Stewichius*, *Peter Colvius*, *John Wiewer*, &c. have written on all the works of *Apuleius*. *Precius* publiſhed the *Golden Aſs*, and the Apology, ſeparately, with a great many obſervations. The annotations of *Caſaubon*, and thoſe of *Scipio Gentilis*, on the Apology, are very ſcarce, and much valued: the firſt appeared in the year 1594, and the latter in 1607. The *Golden Aſs* may be conſidered (as Bayle ſays) as a continued ſatire on the diſorders which the pſeudo-magicians, prieſts, pandars, and thieves filled the world with at that time. This obſervation occurs in Fleuri's annotations. A perſon who would take the pains, and had the requiſite qualifications, might draw up a very curious and inſtructive commentary on this romance, and might inform the world of ſeveral things which the preceeding commentaries have never touched upon. There are ſome very obſcene paſſages in this book of Apuleius. It is generally believed that this author has inſerted ſome curious epiſodes in it of his own invention; and amongſt others, that of *Pſyche*. *Horum certe noſter itæ imitator fuit, ut è ſuo penu enumerabilia protulerit, atque inter cætera venuſtiſſimum illud Pſyches,* Ἐπεισόδιον. This epiſode furniſhed *Moliere* with matter for an excellent Dramatic Piece, and *M. de la Fontaine* for a fine Romance.

ARISTOTLE,

THE PERIPATETIC.

ARISTOTLE, commonly called the Prince of Philoſophers, or the Philoſopher, by way of excellence, was the founder of a ſect which ſurpaſſed, and at length even ſwallowed up all the reſt. Not but that it has had reverſe of fortune in its turn; eſpecially in the ſeventeenth century, in which it has been violently ſhaken, though the Catholic divines on the one ſide, and the Proteſtant on the other, have run (as to the quenching of fire) to its relief, and fortified themſelves ſo ſtrongly, by the ſecular arm, againſt the New Philoſophy, that it is not like to loſe its dominion. Mr. *Moreri* met with ſo many good materials in a work of father Rapin, that he has given a very large article of Ariſtotle, enough to diſpenſe with any aſſiſtance. Accordingly, I deſign not to enlarge upon it as far as the ſubject might allow, but ſhall content myſelf with obſerving ſome of the errors which I have collected concerning this philoſopher. It is not certain that *Ariſtotle* practiſed pharmacy in *Athens* while he was a diſciple of *Plato*, nor is it more certain that he did not. Very little credit ought to be given to a current tradition that he learnt ſeveral things of a *Jew*, and much leſs to a ſtory of his pretended converſion to *Judaiſm*. They who pretend that he was born a *Jew*, are much more groſsly miſtaken: the wrong pointing of a certain paſſage occaſioned this miſtake. They are deceived who ſay that he was a diſciple of *Socrates* for three years, for *Socrates* died 15 years before *Ariſtotle* was born. *Ariſtotle*'s behaviour towards his maſter *Plato* is variouſly related: ſome will have it that, through prodigious vanity and ingratitude, he ſet up altar againſt altar: that is, he erected a ſchool in *Athens* during *Plato*'s life, and in oppoſition to him: others ſay that he did not ſet up for a profeſſor till after his maſter's death. We are told

told ſome things concerning his amours which are not altogether to his advantage. It was pretended that his conjugal affection was idolatrous, and that, if he had not retired from *Athens*, the proceſs for irreligion, which the prieſts had commenced againſt him, would have been attended with the ſame conſequences as that againſt *Socrates*. Though he deſerved very great praiſe, yet it is certain that moſt of the errors concerning him are to be found in the extravagant commendations which have been heaped upon him: as, for example, is it not a downright falſehood to ſay, *that if Ariſtotle ſpoke in his natural philoſophy like a man, he ſpoke in his moral philoſophy like a God; and that it is a queſtion in his moral philoſophy whether he partakes more of the lawyer than of the prieſt; more of the prieſt than of the prophet; more of the prophet than of the God?* Cardinal *Pallavicini* ſcrupled not in ſome meaſure to affirm that, if it had not been for *Ariſtotle*, the church would have wanted ſome of its articles of faith. The Chriſtians are not the only people who have authorized his philoſophy; the *Mahometans* are little leſs prejudiced in its favour; and we are told, that to this day, notwithſtanding the ignorance which reigns among them, they have ſchools for this ſect. It will be an everlaſting ſubject of wonder, to perſons who know what philoſophy is, to find that *Ariſtotle*'s authority was ſo much reſpected in the ſchools, for ſeveral ages, that when a diſputant quoted a paſſage from this philoſopher, he who maintained the *theſis* durſt nor ſay *tranſeat*, but muſt either deny the paſſage, or explain it in his own way. It is in this manner we treat the Holy Scriptures in the divinity ſchools. The parliaments which have proſcribed all other philoſophy but that of *Ariſtotle*, are more excuſable than the doctors: for whether the members of parliament were really perſuaded that this philoſophy was the beſt of any, or was not, the public good might induce them to prohibit new opinions, leſt the academical diviſions ſhould extend their malignant influence to the diſturbance of the tranquillity of the ſtate. What is moſt aſtoniſhing to wiſe men is, that the profeſſors ſhould be ſo ſtrongly prejudiced in favour of *Ariſtotle's philoſophy*. Had this prepoſſeſſion been confined to his poetry and rhetoric, it had been leſs wonderful: but they were fond of the weakeſt

of his works; I mean his Logic, and Natural Philoſophy *. This juſtice, however, muſt be done to the blindeſt of his followers, that they have deſerted him where he claſhes with Chriſtianity: and this he did in points of the greateſt conſequence, ſince he maintained the eternity of the world, and did not believe that providence extended itſelf to ſublunary beings. As to the immortality of the ſoul, it is not certainly known whether he acknowledged it or not †. In the year 1647, the famous capuchin, *Valerian Magni*, publiſhed a work concerning the Atheiſm of *Ariſtotle*. About one hundred and thirty years before, *Marc Anthony Venerius* publiſhed a ſyſtem of philoſophy, in which he diſcovered ſeveral inconſiſtencies between *Ariſtotle*'s doctrine, and the truths of religion. Campanella maintained the ſame in his book *de Reductione ad Religionem*, which was approved at *Rome* in the year 1630. It was not long ſince maintained in *Holland*, in the prefaces to ſome books, that the doctrine of this philoſopher differed but little from Spinoziſm. In the mean time, if ſome Peripatetics may be believed, he was not ignorant of the myſtery of the Trinity. He made a very good end, and enjoys eternal happineſs. He compoſed a great number of books; a great part of which is come down to us. It is true ſome critics raiſe a thouſand ſcruples about them. He was extremely honoured in his own city, and there were not wanting heretics who worſhipped *his* image with that of *Chriſt*. There is extant ſome book which mentions, that, before the Reformation, there were churches in *Germany* in

* To be convinced of the weakneſs of theſe works, we need only read *Gaſſendus* in his *Exercitationes Paradoxicæ adverſos Ariſtoteleos*. He ſays enough there againſt *Ariſtotle*'s philoſophy in general, to convince every unprejudiced reader that it is very defective; but he particularly ruins this philoſopher's Logic. He was preparing, likewiſe, a criticiſm on his Natural Philoſophy, his Metaphyſics, and Ethics, in the ſame way; when, being alarmed at the formidable indignation of the *peripatetic* party againſt him, he choſe rather to drop his work, than expoſe himſelf to their vexatious perſecutions. In *Ariſtotle*'s Logic and Natural Philoſophy, there are many things which diſcover the elevation and profundity of his genius.

† *Pomponatius* and *Niphus* had a great quarrel on this ſubject. The firſt maintained, that the immortality of the ſoul was inconſiſtent with *Ariſtotle*'s principles: the latter undertook to defend the contrary. See the diſcourſe of *la Mothe le Vayer* on the Immortality of the Soul, and *Bodin*, in page 15 of Pref. to *Dæmonomania*.

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which *Ariſtotle*'s Ethics were read every *Sunday* morning to the people inſtead of the Goſpel. There are but few inſtances of zeal for religion which have not been ſhewn for the *Peripatetic* philoſophy. *Paul de Foix*, famous for his embaſſies and his learning, would not ſee *Francis Patricius* at *Ferrara*, becauſe he was informed that that learned man taught a philoſophy different from the *Peripatetic*. This was treating the enemies of *Ariſtotle* as *zealots* treat *heretics*. After all, it is no wonder that the *Peripatetic* philoſophy, as it has been taught for ſeveral centuries, found ſo many protectors; or that the intereſts of it are believed to be inſeparable from thoſe of theology: for it accuſtoms the mind to acquieſce without evidence. This union of intereſts may be eſteemed as a pledge to the *Peripatetics* of the immortality of their ſect, and an argument to abate the hopes of the new philoſophers.—Conſidering, withal, that there are ſome doctrines of Ariſtotle which the moderns have rejected, and which muſt, ſooner or later, be adopted again. The Proteſtant divines have very much altered their conduct, if it is true, as we are told, that the firſt reformers clamoured ſo loud againſt the *Peripatetic* philoſophy. The kind of death, which in ſome reſpects does much honour to the memory of *Ariſtotle*, is, that which ſome have reported, *viz.* that his vexation at not being able to diſcover the cauſe of the flux and reflux of the *Euripus* occaſioned the diſtemper of which he died. Some ſay, that being retired into the iſland of *Eubœa*, to avoid a proceſs againſt him for irreligion, he poiſoned himſelf: but why ſhould he quit *Athens* to free himſelf from perſecution this way? HESYCHIUS affirms, not only that ſentence of death was pronounced againſt him for an hymn which he made in honour of his father-in-law, but alſo that he ſwallowed aconite in execution of this ſentence. If this were true, it would have been mentioned by more authors.

The number of ancient and modern writers who have exerciſed their pens on *Ariſtotle*, either in commenting on, or tranſlating, him, is endleſs. A catalogue of them is to be met with in ſome of the editions of his works, but not a complete one. See a treatiſe of father Labbé, entitled *Ariſtotelis & Platonis Græcorum Interpretum, typis hactenus editorum brevis conſpectus*; A ſhort view of the Greek interpreters of Ariſtotle and Plato *hitherto publiſhed*;

printed

printed at *Paris* in the year 1657 in 4to. Mr. *Teiſſier* names four authors who have compoſed the life of *Ariſtotle*; *Ammonius*, *Guarini of Verona*, *John James Beurerus*, and *Leonard Aretin*. He forgot *Jerome Gemuſæus*, phyſician and profeſſor of philoſophy at *Bazil*, author of a book, *De Vita Ariſtotelis, et ejus Operum Cenſura.—The Life of Ariſtotle, and a Critique on his Works.*

PETER BAYLE.

ARTEMIDORUS OF EPHESUS,

THE

SOMNABULIST, OR DREAMER.

ARTEMIDORUS (who wrote ſo largely upon Dreams) was a native of *Epheſus*. He lived under *Antonius Pius*, as he informs us himſelf, where he ſays, he knew an Athlete, who having dreamt that he had loſt his ſight, obtained the prize in the games which that Emperor ordered to be celebrated. No author has ever taken more pains upon ſo uſeful a ſubject than *Artemidorus* has done. He bought up all that had been written upon the ſubject of dreams, which amounted to ſeveral volumes, but he ſpent many years in travelling to collect them, as well as the different opinions of all the learned who were then living. He kept a continual correſpondence with thoſe in the towns and aſſemblies of Greece, in Italy, and in the moſt populous iſlands; and he collected every where all the dreams he could hear of, and the events they had. He deſpiſed the cenſure of thoſe grave and ſupercilious perſons, who treat all pretenders to predictions as ſharpers, or impoſtors, and without regarding the cenſures of theſe *Catos*, he frequented thoſe diviners many years. In a word, he devoted all his time and thoughts to the ſcience of dreams. He thought

thought that his great labour in making ſo many collections, &c. had enabled him to warrant his interpretations by reaſon and experience, but unfortunately he ever fixed upon the moſt trifling and frivolous ſubjects, ſuch as almoſt every one is dreaming of: there is no dream which *Artemidorus* has explained, but will bear a quite different interpretation, with the ſame probability, and with at leaſt as natural reſemblances, as thoſe on which that interpreter proceeds. I ſay nothing of the injury done to *intelligences*, to whoſe direction we muſt neceſſarily impute our dreams if we expect to find in them any preſage of futurity *. *Artemidorus* took great pains to inſtruct his ſon in the ſame ſcience, as appears by the two books which he dedicated to him. So eager a purſuit after theſe ſtudies is the leſs to be wondered at, when we conſider that he believed himſelf under the inſpiration of *Apollo*. He dedicated his three firſt

* We find in Artemidorus ſome of the moſt trifling incidents in dreams noted by him to preſage very extraordinary things; ſuch, as if any one dreams of his noſe, or his teeth, or ſuch like trifling ſubjects, ſuch particular events they muſt denote.—Now, as we cannot attribute a true and ſignificant dream to any other cauſe than the celeſtial *intelligences*, or an *evil dæmon*, or elſe to the ſoul itſelf (which poſſeſſes an inherent prophetic virtue, as we have fully treated of in our *Second Book of Magic, where we have ſpoken of prophetic dreams*) I ſay, from which of theſe cauſes a dream proceeds, we muſt aſcribe but a very deficient portion of knowledge to either of them, if we do not allow them capable of giving better and plainer information reſpecting any calamity or change of fortune or circumſtances, than by dreaming of one's noſe itching, or a tooth falling out, and a hundred other toys like theſe.—I ſay, ſuch modes of dictating to us a fore-knowledge of events to happen, cannot but be unworthy of their wiſdom, ſubtilty, or power, and if they cannot inſtruct us by better ſigns, how great is their ignorance, and if they will not, how great is their malice? therefore, all ſuch trifling dreams are to be altogether rejected as vain and inſignificant, for we muſt remember that "*a dream comes through the multitude of buſineſs*," and often otherwiſe; but ſuch dreams as we are to notice, and draw predictions of future accidents and events, are thoſe where the dream is altogether conſiſtent, not depending upon any prior diſcourſe, accidents, or other like circumſtances; likewiſe, that the perſon who would wiſh to dream true dreams, ſhould ſo diſpoſe himſelf as to become a fit recipient of the heavenly powers, but this is only to be done by a temperate and frugal diet, a mind bent on ſublime contemplations, a religious deſire of being informed of any misfortune, accident, or event, which might introduce miſery, poverty, or diſtraction of mind; ſo as when we know it, to deprecate the ſame by prayer to the divine wiſdom, that he would be pleaſed to divert the evil impending, or to enable us to meet the ſame with fortitude, and endure it with patience till the will of the Deity is accompliſhed. Theſe are the things which we ought to be deſirous to receive information of by *dream*, *viſion*, or the like, and of which many are often truly forewarned, and thereby foretell things to come, alſo preſage of the death of certain friends; all which I know by experience to be true and probable.

books

books to one *Caſſius Maximus*, and the other two to his ſon.—They were printed in *Greek* at *Venice* in the year 1518. In the year 1603 *Rigaultius* publiſhed them at *Paris* in *Greek* and *Latin*, with notes. The Latin tranſlation he made uſe of was that publiſhed by *John Cornarius* at *Bazil*, in the year 1539. *Artemidorus* wrote a treatiſe of *augury*, and another upon *chiromancy*; but we have no remains of them. *Tertullian* has not taken notice of him in that paſſage, where he quotes ſeveral *onirocritic* authors; but *Lucian* does not forget him, though he names but two writers of this claſs.

BABYLONIANS.

UNDER this article of *Babylonians* we ſhall juſt give the reader a general ſketch of the antiquity of occult learning among the Chaldeans of *Babylon*, ſo famous for their ſpeculations in aſtrology. *Diodorus Siculus* informs us, that the inhabitants of Babylon aſſert, that their city was very ancient; for they counted four hundred and ſeventy-three thouſand years, from the firſt obſervations of their aſtrologers to the coming of *Alexander*. Others ſay, that the *Babylonians* boaſted of having preſerved in their archives the obſervations which their aſtrologers had made on nativities for the ſpace of four hundred and ſeventy thouſand years; from hence we ought to correct a paſſage of *Pliny*, which ſome authors make uſe of improperly, either to confute the antiquity of Babylon, or for other purpoſes. Ariſtotle knew without doubt that the *Babylonians* boaſted of having a ſeries of aſtronomical obſervations comprehending a prodigious number of centuries. He was deſirous to inform himſelf of the truth of this by means of *Caliſthenes*, who was in Alexander's retinue, but found a great miſtake in the account; for it is pretended, that *Calliſthenes* aſſured him that the aſtronomical obſervations he had ſeen

ſeen in *Babylon*, comprehended no more than 1903 years. *Simplicius* reports this, and borrows it from *Porphyry*. If *Caliſthenes* has computed right, it muſt be agreed, that after the deluge men made very great haſte to become aſtrologers; for according to the Hebrew Bible there is but two thouſand years * to be found from the flood to the death of *Alexander*. There is reaſon to queſtion what *Simplicius* reports, and it is remarkable that all the ancient authors, who have aſcribed the building of *Babylon* to *Semiramis*, have no authority than that of *Cteſias*, whoſe hiſtories abounded in fables. And, therefore, we ſee that *Beroſius* blames the *Greek* writers for affirming, that *Semiramis* built *Babylon*, and adorned it with the moſt beautiful ſtructures. The ſupplement to *Moreri* quotes *Quintus Curtius*, in relation to the immodeſty of the *Babylonian* women †, who proſtituted their bodies to ſtrangers for money, under the idea of performing their devotions required by Venus. Obſerve, that theſe ſums were afterwards applied to religious uſes.

* *Epigenus* tells us, that amongſt the Babylonians there were celeſtial obſervations for four hundred and ſeventy thouſand years, inſcribed on pillars or tables of bricks. *Beroſius* and *Critodemus*, who make the leaſt of it, ſay four hundred and ninety years.

† This laſcivious ceremony was very ancient. *Jeremiah*'s letter inſerted in the book of *Baruch* touches ſomething on it, but in an obſcure manner, and wants a commentary taken out of *Herodotus*. Jeremiah's text runs thus:—"The women alſo with cords about them ſat in the ways—but if any of "them, drawn by ſome that paſſeth by, lie with him, ſhe reproacheth her fellow, that ſhe was not "thought as worthy as herſelf, nor her cord broken."—Herodotus informs us, that there was a law in *Babylon* which obliged all the women of the country to ſeat themſelves near the temple of *Venus*, and there to wait an opportunity of copulating with a ſtranger, *&c. &c.*

THE LIFE

OF

HENRY CORNELIUS AGRIPPA, KNIGHT,

DOCTOR OF BOTH LAWS, COUNSELLOR TO CHARLES V. EMPEROR OF GERMANY, AND JUDGE OF THE PREROGATIVE COURT.

HENRY CORNELIUS AGRIPPA, a very learned man and a magician*, flouriſhed in the ſixteenth century. He was born at *Cologne* on the 14th of *September*, 1486. He deſcended from a noble and ancient family of Netteſheim in Belgia; deſiring to walk in the ſteps of his anceſtors, who for many generations had been employed by the princes of the houſe of *Auſtria*, he entered early into the ſervice of the Emperor *Maximilian*. He had at firſt the employ of Secretary; but as he was equally qualified for the *ſword* as the *pen*, he afterwards turned ſoldier, and ſerved the Emperor ſeven years in his *Italian* army. He ſignalized himſelf on ſeveral occaſions, and as a reward of his brave actions he was created *knight* in the field. He wiſhed to add the academical honours to the military, he therefore commenced doctor of laws and phyſic. He was a man poſſeſſed of a very wonderful genius, and from his youth applied his mind to learning, and by his great natural talents he obtained great knowledge in almoſt all arts and ſciences. He was a diligent ſearcher into the myſteries of nature, and was early in ſearch of the philoſopher's ſtone; and it appears that he had been recommended to ſome princes

* As he himſelf aſſerts in his preface to his three books of Occult Philoſophy and Magic, where he ſays, "who am indeed a magician," applying the word magic to ſublime and good ſciences, not to prophane and deviliſh arts. *Paul Jovius*, *Thevet*, and *Martin del Rio*, accuſe him not of *magic*, *(becauſe we cannot apply that to necromantic arts)* but the *black art*; but we ſhall ſhew in ſome of the following notes, their grounds on which this accuſation of *Agrippa* is founded, and examine how far their information will juſtify their calumny againſt this author.

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as maſter of the art of alchymy *, and very fit for the grand projection. He had a very extenſive knowledge of things in general, as likewiſe in the learned languages. He was pupil to *Trithemius*, who wrote upon the nature, miniſtry, and offices of intelligences and ſpirits. He was of an unſettled temper, and often changed his ſituation, and was ſo unfortunate as to draw upon himſelf the indignation of the Popiſh clergy by his writings. We find by his letters that he had been in *France* before the year 1507, that he travelled into *Spain* in the year 1508, and was at *Dole* in the year 1509. He read public lectures there, which engaged him in a conteſt with the *Cordelier Catilinet*. The monks in thoſe times ſuſpected whatever they did not underſtand, of hereſy and error; how then could they ſuffer *Agrippa* to explain the myſterious works of *Reuchlinus de Verbo Mirifico* with impunity? It was the ſubject of the lectures which he read at *Dole* in 1509 with great reputation. To ingratiate himſelf the better with *Margaret of Auſtria*, governeſs of the *Auſtrian Netherlands*, he compoſed at that time a treatiſe on the excellency of women; but the perſecution he ſuffered from the monks prevented him from publiſhing it; he gave up the cauſe, and came into *England*, where he wrote on *St. Paul*'s Epiſtles, although he had another very private affair upon his hands. Being returned to *Cologne*, he read public lectures there on the queſtions of the divinity, which are called *Quodlibetales*; after which he went to the Emperor *Maximilian*'s army in *Italy*, and continued there till Cardinal *de Sainte Croix* ſent for him to *Piſa*. *Agrippa* would have diſplayed his abilities there in quality of theologiſt of the council, if that aſſembly had continued. This would not have been the way to pleaſe the Court of *Rome*, or to deſerve the obliging letter he received from *Leo X*, and from whence we may conclude, that he altered his opinion. From that time he taught divinity publicly at *Pavia*, and at *Turin*. He likewiſe read lectures on *Mercurius Triſmegiſtus* at *Pavia*, in the year 1515. He had a wife who was

* We have no authority to ſay, that ever he was in poſſeſſion of the *great ſecret* of tranſmutation, neither can we gather any ſuch information from his writings; the only circumſtance relative to this is what himſelf ſays in occult philoſophy, *that he had made gold, but no more than that out of which the ſoul was extracted.*

handſome and accompliſhed, by whom he had one ſon; he loſt her in 1521; he married again an accompliſhed lady at Geneva in the year 1522, of whom he gives a very good character; by this wife he had three children, two ſons and one daughter, who died. It appears by the ſecond book of his letters, that his friends endeavoured in ſeveral places to procure him ſome honourable ſettlement, either at *Grenoble*, *Geneva*, *Avignon*, or *Metz*. He preferred the poſt which was offered him in this laſt city; and I find that in the year 1518 he was choſen by the lords of *Metz* to be their advocate, ſyndic, and orator. The perſecutions which the monks raiſed againſt him, as well on account of his having refuted the common opinion concerning the three huſbands of *St. Anne*, as becauſe he had protected a country-woman, who was accuſed of witchcraft, made him leave the city of *Metz*. The ſtory is as follows:—A country-woman, who was accuſed of witchcraft, was propoſed (by the *Dominican*, *Nicholas Savini*, Inquiſitor of the Faith at *Metz*) to be put to the torture, upon a mere prejudice, grounded on her being the daughter of a witch, who had been burnt. Agrippa immediately took up the cudgels, and did what he could to prevent ſo irregular a proceeding, but could not prevent the woman from being put to the *queſtion*; however, he was the inſtrument of proving her innocence. Her accuſers were condemned in a fine. The penalty was too mild, and far from a retaliation. This country-woman was of *Vapey*, a town ſituated near the gates of *Metz*, and belonging to the chapter of the cathedral. There appeared in *Meſſin*, who was the principal accuſer of this woman, ſuch ſordid paſſions, and ſuch a total ignorance of literature and philoſophy, that *Agrippa*, in his letter of June 2, 1519, treats the town of Metz as—"*The ſtep-mother of learning and virtue.*" This ſatyrical reflexion of Agrippa's might give riſe to the proverb—"*Metz*, the covetous, and ſtep-mother of arts and ſciences."—What induced him to treat of the monogamy of *St. Anne* was his ſeeing, that *James Faber Stapulenſis*, his friend, was pulled to pieces by the preachers of *Metz*, for having maintained that opinion. *Agrippa* retired to *Cologne*, his native city, in the year 1520, willingly forſaking a city, which the ſeditious inquiſitors had made an enemy to learning and true merit. It is indeed the fate of all cities where ſuch perſons grow powerful of whatever

ſoever religion they are of. He again left his own city in the year 1521, and went to *Geneva*, but his fortunes did not much improve there, for he complained that he was not rich enough to make a journey to *Chamberi* to ſolicit the penſion, which he was led to expect from the Duke of *Savoy*. This expectation came to nothing, upon which *Agrippa* went from *Geneva* to *Fribourg* in *Switzerland* in the year 1523, to practiſe phyſic there as he had done at *Geneva*. The year following he went to *Lyons*, and obtained a penſion from *Francis I.* He was in the ſervice of that prince's mother in quality of her phyſician, but made no great improvement of his fortune there; neither did he follow that princeſs when ſhe departed from *Lyons* in the month of *Auguſt*, 1525, to conduct her daughter to the frontiers of *Spain*. He danced attendance at *Lyons* for ſome time to employ the intereſt of his friends in vain, to obtain the payment of his penſion; and before he received it he had the vexation to be informed, that he was ſtruck out of the liſt. The cauſe of this diſgrace was, that having received orders from his miſtreſs to enquire by the rules of aſtrology what turn the affairs of *France* would take, he expreſſed his diſapprobation too freely, that the princeſs ſhould employ him in ſuch a vain curioſity, inſtead of making uſe of his abilities in more important affairs. The lady took this leſſon very ill, but ſhe was highly incenſed when ſhe heard that *Agrippa* had, by the *Rules of Aſtrology*, the *Cabala*, or ſome other art, predicted new triumphs to the conſtable of *Bourbon**.—*Agrippa* finding himſelf

* See Agrippa's words in his 29th Epiſt. lib. iv. p. 854, which are as follow:—"I wrote to the "*Senechal*, deſiring him to adviſe her not to miſapply my abilities any longer in ſo unworthy an art; "that I might for the future avoid theſe follies, ſince I had it in my power to be of ſervice to her by "much happier ſtudies." But the greateſt misfortune was, that "*this unworthy art*," and "theſe follies," as he called them, predicted ſucceſs to the oppoſite party, as you may judge by his own words.—"I re-"member I told the *Seneſchal* in a letter, that in caſting the conſtable of *Bourbon*'s nativity, I plainly "diſcovered that he would this year likewiſe gain the victory over your armies."—They who are acquainted with the hiſtory of theſe times, muſt ſee plainly that Agrippa could not pay his court worſe to Francis I. than by promiſing good ſucceſs to the conſtable. From that time Agrippa was looked upon as a *Bourboniſt*: to ſilence this reproach he repreſented the ſervice he had done to *France*, by diſſuading 4000 foot ſoldiers from following the Emperor's party, and by engaging them in the ſervice of *Francis I.* He alledged the refuſal of the great advantages which were promiſed him when he left *Fribourg*, if he would enter into the conſtable's ſervice. It appears by the 4th and 6th Letter of Book V. that he held a ſtrict

himſelf diſcarded, murmured, ſtormed, threatened, and wrote; but, however, he was obliged to look out for another ſettlement. He caſt his eyes on the *Netherlands*, and having after long waiting obtained the neceſſary paſſes, he arrived at *Antwerp* in the month of *July*, 1528. One of the cauſes of theſe delays was the rough proceeding of the Duke of *Vendôme*, who inſtead of ſigning the paſs for *Agrippa* tore it up, ſaying, that "he would not ſign any paſſport for a conjuror." In the year 1529 the King of *England* ſent *Agrippa* a kind invitation to come into his territories, and at the ſame time he was invited by the Emperor's chancellor, by an *Italian* marquiſs, and by *Margaret* of *Auſtria*, governeſs of the *Netherlands*. He accepted the offers of the latter, and was made hiſtoriographer to the Emperor, a poſt procured him by that princeſs. He publiſhed by way of prelude, *The Hiſtory of the Government of Charles V.* and ſoon after he was obliged to compoſe that princeſs's funeral oration, whoſe death was in ſome manner the life of our *Agrippa*; for ſhe had been ſtrangely prejudiced againſt him: the ſame ill office was done him with his Imperial Majeſty. His treatiſe of *the Vanity of the Sciences*, which he cauſed to be printed in 1530, terribly exaſperated his enemies. That which he publiſhed ſoon after at *Antwerp*, viz. *of the Occult Philoſophy*, afforded them a ſtill farther pretence to defame him. It was fortunate for him that Cardinal *Campegius*, the Pope's legate, and Cardinal *De la Mark*, Biſhop of *Liege*, were his advocates; but, however, their good offices could not procure him his penſion as hiſtoriographer, nor prevent his being impriſoned at *Bruſſels*, in the year 1531, but he was ſoon releaſed. The following year he made a viſit to the Archbiſhop of Cologne, to whom he had dedicated his *Occult Philoſophy*, and from whom he had received a very obliging letter. The fear of his creditors, with whom he was much embarraſſed on account of his ſalary being ſtopped, made him ſtay longer in the country of *Cologne* than he deſired. He ſtrenuouſly oppoſed the inquiſitors, who had put a ſtop to the printing of his *Occult Philoſophy*,

a ſtrict correſpondence with that prince in 1527. He adviſed and counſelled, yet refuſed to go and join him, and promiſed him victory. He aſſured him that the walls of Rome would fall down upon the firſt attack; yet he omitted informing him of one point, and that was, that the conſtable would be killed there.

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when he was publiſhing a new edition of it corrected, and augmented at Cologne.—See the xxvith, and the following Letters of the viith Book. In ſpite of them the impreſſion was finiſhed, which is that of the year 1533. He continued at *Bonn* till the year 1535, and was then deſirous of returning to *Lyons*. He was impriſoned in *France* for ſomething he had ſaid againſt the mother of Francis I. but was releaſed at the requeſt of certain perſons, and went *Grenoble*, where he died the ſame year, 1535. Some ſay, that he died in the hoſpital (but this is mere malice, for his enemies reported every thing that envy could ſuggeſt to depreciate his worth and character). *He died at the houſe of the Receiver General of the province of* Dauphiny, *whoſe ſon was* firſt preſident *of Grenoble.* Mr. *Allard*, at p. 4, *of the Bibliotheque of Dauphiné*, ſays, that *Agrippa* died at *Grenoble, in the houſe which belonged to the family of* Ferrand *in Clerk's Street, and was then in the poſſeſſion of the preſident* Vachon; *and that he was buried in the convent of the* Dominicans. He lived always in the *Roman* communion, therefore it ought not to have been ſaid that he was a Lutheran *. Burnet in his hiſtory of the Reformation aſſerts, that *Agrippa* wrote in favour of the divorce of King *Henry* VIII. But if we look into *Agrippa*'s letters we ſhall find that he was againſt it, as well in them as likewiſe in his declamation on the vanity of the ſciences, where he ſays—" I am informed there is a certain " king, at this time o'day, who thinks it lawful for him to divorce a wife to " whom he has been married theſe twenty years, and to eſpouſe an harlot." In reſpect of the charge of magic diabolical being preferred againſt him by *Martin del Rio* and others who confidently aſſerted, that *Agrippa* paid his way at inns, *&c.* with pieces of horn, caſting an illuſion over the ſenſes, whereby thoſe who received them took them for real money; together with the ſtory of the boarder at *Louvain*, who, in *Agrippa's* abſence, raiſed the devil in his ſtudy, and thereby loſt his life; and *Agrippa's* coming home, and ſeeing the ſpirits dancing at the top of the houſe, his commanding one of them into the dead body, and ſending it to drop down at the market-place: all theſe ſtories, aſſerted

* *Agrippa, in his Apolog. cap.* 19. ſpeaks in lofty terms of *Luther*, and with ſuch contempt of the adverſaries of that reformer, that it is plain from hence *Sixtus Sienenſis* affirmed that *Agrippa* was a Lutheran.

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by *Martin del Rio*, are too ridiculous to be believed by men of ſenſe or ſcience, they being no way probable even if he had dealt in the Black Art.—As to *magic*, in the ſenſe it is underſtood by us, there is no doubt of his being a proficient in it, witneſs his three books of Occult Philoſophy; to ſay nothing here of the fourth, which we have good authority to ſay was never wrote by *Agrippa*, as we ſhall ſhew preſently, where we ſhall treat of the hiſtory of his *Occult Philoſophy*.—In a word, to ſum up the character of Agrippa we muſt do him the juſtice to acknowledge, that notwithſtanding his impetuous temper which occaſioned him many broils, yet from the letters which he wrote to ſeveral of his moſt intimate friends, without any apparent deſign of printing them, he was a man uſed to religious reflexions, and the practice of Chriſtianity; that he was well verſed in many of the chiefeſt and moſt ſecret operations of nature, *viz.* the ſciences of natural and celeſtial magic; that he certainly performed ſtrange things (in the vulgar eye) by the application of *actives* to *paſſives*, as which of us cannot? that he was an expert *aſtrologer*, *phyſician*, and *mathematician*, by which, as well as by magic, he foretold many uncommon things, and performed many admirable operations. *John Wierus*, who was his domeſtic, has given ſeveral curious and intereſting anecdotes, which throw great light upon the myſterious character of *Agrippa*, and ſerve to free him from the ſcandalous imputation of his being a profeſſor of the BLACK ART. Now, becauſe *Agrippa* continued whole weeks in his ſtudy, and yet was acquainted with almoſt every tranſaction in ſeveral countries of the world, many ſilly people gave out, that a black dog which *Agrippa* kept was an evil ſpirit, by whoſe means he had all this information, and which communicated the *enemies' poſts, number, deſigns, &c.* to his maſter; this is *Paul Jovius's* account, by which you may ſee on what ſort of reports he founded his opinions of this great man. We wonder that *Gabriel Naudé* had not the precaution to object to the accuſers of *Agrippa*, the great number of hiſtorical falſehoods of which they (his accuſers) ſtand convicted. *Naudé* ſuppoſes that the monks and others of the eccleſiaſtical order did not think of crying down the *Occult Philoſophy* till a long time after it was publiſhed; he affirms that they exclaimed againſt that work, only in revenge for the injuries they

they believed they had received in that of the *Vanity of the Sciences*. 'Tis true, this latter book gave great offence to many. The monks, the members of the univerſities, the preachers, and the divines, ſaw themſelves drawn to the life in it. *Agrippa* was of too warm a complexion. "*The leaſt taſte of his book* (of the Vanity of the Sciences) *convinced me that he was an author of a fiery genius, extenſive reading, and great memory; but ſometimes more copious than choice in his ſubject, and writing in a diſturbed, rather than in a compoſed, ſtyle.*" He laſhes vice, and commends virtue, every where, and in every perſon: but there are ſome with whom nothing but panegyric will go down. *See* ERASMI Epiſt. *lib.* xxvii. *p.* 1083.

Let us now, in a few words, and for the concluſion of this article, deſcribe the hiſtory of the *Occult Philoſophy*. *Agrippa* compoſed this work in his younger days, and ſhewed it to the Abbot *Trithemius*, whoſe pupil he had been. Trithemius was charmed with it, as appears by the letter which he wrote to him on the 8th of *April*, 1510; but he adviſes him to communicate it only to thoſe whom he could confide in. However, ſeveral manuſcript copies of it were diſperſed almoſt all over *Europe*. It is not neceſſary to obſerve that moſt of them were faulty, which never fails to happen in the like caſes. They were preparing to print it from one of theſe bad copies; which made the author reſolve to publiſh it himſelf, with the additions and alterations with which he had embelliſhed it, after having ſhewed it to the Abbot *Trithemius*. *Melchior Adam* was miſtaken in aſſerting that *Agrippa*, in his more advanced years, having corrected and enlarged this work, ſhewed it to the Abbot *Trithemius*. He had refuted his *Occult Philoſophy* in his *Vanity of the Sciences*, and yet he publiſhed it to prevent others from printing a faulty and mutilated edition. He obtained the approbation of the doctors of divinity, and ſome other perſons, whom the Emperor's council appointed to examine it.

"*This book has been lately examined and approved by certain prælates of the* "*church, and doctors, thoroughly verſed both in ſacred and profane literature,* "*and by commiſſaries particularly deputed for that purpoſe by* CÆSAR's *council:* "*after which, it was admitted by the whole council, and licenſed by the authentic*

" *diploma of his Imperial Majeſty, and the ſtamp of the* CÆSAREAN *Eagle in* " *red wax; and was afterwards publicly printed and ſold at* ANTWERP, *and* " *then at* PARIS, *without any oppoſition.*"

After the death of *Agrippa* a *Fourth Book* was added to it by another hand. *Jo. Wierus de Magis*, cap. 5. p. 108, ſays, " *To theſe* (books of Magic) " *may very juſtly be added, a work lately publiſhed, and aſcribed to my late* " *honoured hoſt and preceptor,* HENRY CORNELIUS AGRIPPA, *who has been* " *dead more than forty years; whence I conclude it is unjuſtly inſcribed to his* " *manes, under the title of* THE FOURTH BOOK OF THE OCCULT PHILOSOPHY, " OR OF MAGICAL CEREMONIES, *which pretends likewiſe to be a Key to the* " *three former books of the* OCCULT PHILOSOPHY, *and all kinds of Magical* " *Operations.*" Thus John Wierus expreſſes himſelf. There is an edition in folio of the *Occult Philoſophy*, in 1533, without the place where it was printed. The privilege of *Charles* V. is prefixed to it, dated from *Mechlin*, the 12th of *January*, 1529. We have already mentioned the chief works of *Agrippa*. It will be ſufficient to add, that he wrote *A Commentary on the Art of Raimundus Lullius*, and *A Diſſertation on the Original of Sin*, wherein he teaches that the fall of our firſt parents proceeded from their unchaſte love. He promiſed a work againſt the *Dominicans*, which would have pleaſed many perſons both within and without the pale of the church of *Rome**. He held ſome uncommon opinions, and never any Proteſtant ſpoke more forcibly againſt the impudence of the Legendaries, than he did. We muſt not forget the Key of his *Occult Philoſophy*, which he kept only for his friends of the firſt rank, and explained it in a manner, which differs but little from the ſpeculations of our Quietiſts. Now many ſuppoſe that the 4th book of the *Occult Philoſophy* is the Key which Agrippa mentions in his letters to have reſerved to himſelf; but it may be anſwered, with great ſhew of probability, that he amuſed the

* " In the treatiſe I am compoſing of the vices and erroneous opinions of the *Dominicans*, in which " I ſhall expoſe to the whole world their vicious practices, ſuch as the ſacrament often infected with " poiſon—numberleſs pretended miracles—kings and princes taken off with poiſon—cities and ſtates " betrayed—the populace ſeduced—hereſies avowed—and the reſt of the deeds of theſe heroes and their " enormous crimes." See AGRIPPA *Opera*, T. ii. p. 1037.

world

world with this Key to cauſe himſelf to be courted by the curious. *James Gohory* and *Vigenere* ſay, that he pretended to be maſter of the Practice of the Mirror of *Pythagoras*, and the ſecret of extracting the ſpirit of gold from its body, in order to convert ſilver and copper into fine gold. But he explains what he means by this Key, where he ſays, in the Epiſt. 19. lib. v. "*This* "*is that true and occult philoſophy of the wonders of nature. The key thereof* "*is the underſtanding: for the higher we carry our knowledge, the more ſublime* "*are our attainments in virtue, and we perform the greateſt things with more eaſe* "*and effect.*" Agrippa makes mention of this Key in two letters which he wrote to a religious who addicted himſelf to the ſtudy of the *Occult Sciences*, *viz. Aurelius de Aquapendente Auſtin*, friar, where he ſays, "*What ſurpriſing* "*accounts we meet with, and how great writings there are made of the invincible* "*power of the* Magic Art, *of the prodigious images of* Aſtrologers, *of the amazing* "*tranſmutations of* Alchymiſts, *and of that bleſſed ſtone by which,* MIDAS-*like,* "*all metals are tranſmuted into gold: all which are found to be vain, fictitious,* "*and falſe, as often as they are practiſed literally.*" Yet he ſays, "Such things "are delivered and writ by great and grave philoſophers, whoſe traditions who "dare ſay are falſe? Nay, it were impious to think them lies: only there is "another meaning than what is writ with the bare letters. We muſt not, *he adds*, "look for the principle of theſe grand operations without ourſelves: it is an "internal ſpirit within us, which can very well perform whatſoever the "monſtrous *Mathematicians*, the prodigious *Magicians*, the wonderful *Al-* "*chymiſts*, and the bewitching *Necromancers*, can effect."

Nos habitat, non tartara; ſed nec ſidera cœli,
Spiritus in nobis qui viget, illa facit.

See AGRIPPA *Epiſt. dat. Lyons, Sept.* 24, 1727.

Note. Agrippa's three books of Magic, with the fourth, were tranſlated into Engliſh, and publiſhed in London in the year 1651. But they are now become ſo ſcarce, as very rarely to be met with, and are ſold at a very high price by the bookſellers.

ALBERTUS MAGNUS.

ALBERTUS MAGNUS, a *Dominican*, biſhop of *Ratiſbon*, and one of the moſt famous doctors of the XIII century, was born at *Lawingen*, on the *Danube*, in *Suabia*, in the year 1193, or 1205. *Moreri*'s dictionary gives us an account of the ſeveral employs which were conferred upon him, and the ſucceſs of his lectures in ſeveral towns. It is likewiſe ſaid, that he practiſed midwifery, and that he was in ſearch of the *Philoſopher's Stone*; that he was a famous *Magician*, and that he had formed a machine in the ſhape of a man, which ſerved him for an oracle, and explained all the difficulties which he propoſed to it. I can eaſily be induced to believe that, as he underſtood the mathematics, *&c.* he made a head, which, by the help of ſome ſpirits, might form certain articulate ſounds. Though he was well qualified to be the inventor of artillery, there is reaſon to believe, that they who aſcribed the invention of it to him are miſtaken. It is ſaid that he had naturally a very dull wit, and that he was upon the point of leaving the cloiſter, becauſe he deſpaired of attaining what his friar's habit required of him, but that the Holy Virgin appeared to him, and aſked him in which he would chuſe to excel, in philoſophy or divinity; that he made choice of philoſophy, and that the Holy Virgin told him he ſhould ſurpaſs all men of his time in that ſcience, but that, as a puniſhment for not chuſing divinity, he ſhould, before his death, relapſe into his former ſtupidity. They add, that, after this apparition, he ſhewed a prodigious deal of ſenſe, and ſo improved in all the ſciences, that he quickly ſurpaſſed his preceptors; but that, three years before his death, he forgot in an inſtant all that he knew: and that, being at a ſtand in the middle of a lecture on divinity at *Cologne*, and endeavouring in vain to recal his ideas, he

was

was ſenſible that it was the accompliſhment of the prediction. Whence aroſe the ſaying, that he was miraculouſly converted from an aſs into a philoſopher, and, afterwards, from a philoſopher into an aſs. Our Albertus was a very little man *, and, after living eighty-ſeven years, died in the year of our redemption, 1280, at *Cologne*, on the 15th of November; his body was laid in the middle quire of the convent of the *Dominicans*, and his entrails were carried to *Ratiſbon*; his body was yet entire in the time of the *Emperor Charles V.* and was taken up by his command, and afterwards replaced in its firſt monument. He wrote ſuch a vaſt number of books, that they amount to twenty-ne volumes in folio, in the edition of *Lyons*, 1651.

ROGER BACON,

COMMONLY CALLED

FRIAR BACON.

ROGER BACON, an Engliſhman, and a *Franciſcan* friar, lived in the XIII century. He was a great *Aſtrologer*, *Chymiſt*, *Mathematician*, and *Magician*. There runs a tradition in Engliſh annals, that this friar made a brazen head, under the riſing of the planet Saturn, which ſpake with a man's voice, and gave reſponſes to all his queſtions. *Francis Picus* ſays, "that he read "in a book wrote by Bacon, that a man might foretel things to come by means "of the mirror *Almucheſi*, compoſed according to the rules of perſpective; pro- "vided he made uſe of it under a good conſtellation, and firſt brought his body "into an even and temperate ſtate by chymiſtry." This is agreeable to what *John Picus* has maintained, that *Bacon* gave himſelf only to the ſtudy of *Natural Magic*. This friar ſent ſeveral inſtruments of his own invention to pope Clement IV. Several of his books have been publiſhed (but they are now very

* When he came before the Pope, after ſtanding ſome time in his preſence, his Holineſs deſired him to riſe, thinking he had been kneeling.

ſcarce,)

ſcarce,) *viz. Specula Mathematica & Perſpectiva, Speculum Alchymiæ, De Mirabili Poteſtate Artis & Naturæ, Epiſtolæ, cum Notis, &c.* In all probability he did not perform any thing by any compact with devils, but has only aſcribed to things a ſurpriſing efficacy which they could not naturally have. He was well verſed in judicial aſtrology. His Speculum Aſtrologiæ was condemned by *Gerſon* and *Agrippa*. *Francis Picus* and many others have condemned it only becauſe the author maintains in it, *that, with ſubmiſſion to better judgments, books of magic ought to be carefully preſerved, becauſe the time draws near that, for certain cauſes not there ſpecified, they muſt neceſſarily be peruſed and made uſe of on ſome occaſions.* *Naude* adds, "that *Bacon* was ſo much addicted to judicial aſtrology, that *Henry de Haſſia*, *William* of *Paris*, and *Nicholas Oreſmius*, were obliged to inveigh ſharply againſt his writings." *Bacon* was fellow of *Brazen-noſe* college in *Oxford* in the year 1226. He was beyond all compeer the glory of the age he lived in, and may perhaps ſtand in competition with the greateſt that have appeared ſince. It is wonderful, conſidering the age wherein he lived, how he came by ſuch a depth of knowledge on all ſubjects. His treatiſes are compoſed with that elegancy, conciſeneſs, and ſtrength, and abound with ſuch juſt and exquiſite obſervations on nature, that, among the whole line of chymiſts, we do not know one that can pretend to contend with him. The reputation of his uncommon learning ſtill ſurvives in *England*. His cell is ſhewn at *Oxford* to this day; and there is a tradition, that it will fall whenever a greater man than *Bacon* ſhall enter within it. He wrote many treatiſes; amongſt which, ſuch as are yet extant have beauties enough to make us ſenſible of the great loſs of the reſt. What relates to chymiſtry are two ſmall pieces, wrote at *Oxford*, which are now in print, and the manuſcripts to be ſeen in the public library at *Leiden*; having been carried thither among *Voſſius*'s manuſcripts from *England*. In theſe treatiſes he clearly ſhews how imperfect metals may be ripened into perfect ones. He entirely adopts *Geber*'s notion, that mercury is the common baſis of all metals, and ſulphur the cement; and ſhews that it is by a gradual depuration of the mercurial matter by ſublimation, and the acceſſion of a ſubtle ſulphur by fire, that nature makes her gold; and that, if during the proceſs, any other third matter happen to intervene,

intervene, beſides the mercury and ſulphur, ſome baſe metal ariſes: ſo that, if we by imitating her operations ripen lead, we might eaſily change it into good gold.

Several of *Bacon*'s operations have been compared with the experiments of Monſieur *Homberg*, made by that curious prince the duke of *Orleans*; by which it has been found that *Bacon* has deſcribed ſome of the very things which *Homberg* publiſhed as his own diſcoveries. For inſtance, *Bacon* teaches expreſsly, that if a pure ſulphur be united with mercury, it will commence gold: on which very principle, Monſieur *Homberg* has made various experiments for the production of gold, deſcribed in the *Memoires de l' Academ. Royale des Sciences*. His other phyſical writings ſhew no leſs genius and force of mind. In a treatiſe* *Of the ſecret Works of Nature*, he ſhews that a perſon who was perfectly acquainted with the manner nature obſerves in her operations, would not only be able to rival, but to ſurpaſs nature herſelf.

This author's works are printed in 8vo and 12mo, under the title of *Frater Rogerius Baco de Secretis Artis & Naturæ*, but they are become very rare. From a repeated peruſal of them we may perceive that *Bacon* was no ſtranger to many of the capital diſcoveries of the preſent and paſt ages. Gunpowder he certainly knew; thunder and lightning, he tells us, may be produced by art; and that ſulphur, nitre, and charcoal, which when ſeparate have no ſenſible effect, when mingled together in a due proportion, and cloſely confined, yield a horrible crack. A more preciſe deſcription of gunpowder cannot be given with words: and yet a Jeſuit, *Barthol. Schwartz*, ſome ages afterwards, has had the honour of the diſcovery. He likewiſe mentions a ſort of inextinguiſhable fire, prepared by art, which indicates he knew ſomething of phoſphorus. And that he had a notion of the rarefaction of the air, and the ſtructure of the air-pump, is paſt contradiction. A chariot, he obſerves, might be framed on the principles of mechanics, which, being ſuſtained on very large globes, ſpecifically lighter than common air, would carry a man aloft through the atmoſphere; this proves that he likewiſe had a competent idea of aeroſtation.

* De Secretis Naturæ Operibus.

There

There are many curious ſpeculations in this noble author, which will raiſe the admiration of the reader: but none of them will affect him with ſo much wonder, as to ſee a perſon of the moſt ſublime merit fall a ſacrifice to the wanton zeal of infatuated bigots. See BOERHAAVE's *Chym. p.* 18.

RAYMOND LULLY,

A FAMOUS ALCHYMIST.

RAYMOND LULLY, or *Raymon Lull*, comes the next in order. He was born in the iſland of *Majorca*, in the year 1225, of a family of the firſt diſtinction, though he did not aſſume his chymical character till towards the latter part of his life.

Upon his applying himſelf to chymiſtry, he ſoon began to preach another ſort of doctrine; inſomuch that, ſpeaking of that art, he ſays it is only to be acquired by dint of experiment and practice, and cannot be conveyed to the underſtanding by idle words and ſounds. He is the firſt author I can find, who conſiders alchymy expreſsly with a view to the univerſal medicine: but after him it became a popular purſuit, and the libraries were full of writings in that vein.

Lully, himſelf, beſide what he wrote in the ſcholaſtic way, has a good many volumes wrote after his converſion: 'tis difficult to ſay how many; for it was a common practice with his diſciples and followers to uſher in their performances under their maſter's name. "I have peruſed (*ſays Boerhaave*) the beſt "part of his works, and find them, beyond expectation, excellent: inſomuch, "that I have been almoſt tempted to doubt whether they could be the work "of that age, ſo full are they of the experiments and obſervations which "occur in our later writers, that either the books muſt be ſuppoſititious, or elſe "the

"the ancient chymiſts muſt have been acquainted with a world of things which "paſs for the diſcoveries of modern practice. He gives very plain intimations "of phoſphorus, which he calls the *Veſtal Fire*, the *Offa Helmontii*, *&c.* and "yet it is certain he wrote 200 years before either *Helmont*, or my Lord "*Bacon*."

He travelled into *Mauritania*, where he is ſuppoſed to have firſt met with chymiſtry, and to have imbibed the principles of his art from the writings of *Geber:* which opinion is countenanced by the conformity obſervable between the two. The *Spaniſh* authors aſcribe the occaſion of his journey to an amour: he had fallen in love, it ſeems, with a maiden of that country, who obſtinately refuſed his addreſſes. Upon enquiring into the reaſon, ſhe ſhewed him a cancered breaſt. *Lully*, like a generous gallant, immediately reſolved on a voyage to *Mauritania*, where *Geber* had lived, to ſeek ſome relief for his miſtreſs. He ended his days in *Africa*; where, after having taken up the quality of miſſionary, and preaching the goſpel among the infidels, he was ſtoned to death*.

* The hiſtory of this eminent adept is very confuſed. *Mutius*, an author, is expreſs, that that good man, being wholly intent upon religion, never applied himſelf either to chymiſtry or the philoſopher's-ſtone: and yet we have various accounts of his making gold. Among a variety of authors, *Gregory* of *Thoulouſe* aſſerts that "*Lully offered* EDWARD III. *king of England, a ſupply of ſix millions to make war againſt the Infidels.*" Beſides manuſcripts, the following printed pieces bear *Lully's* name, *viz. The Theory of the Philoſopher's Stone: The Practiſe: The Tranſmutation of Metals: The Codicil: The Vade-Mecum: The Book of Experiments: The Explanation of his Teſtament: The Abridgements, or Accuſations: and The Power of Riches.*

GEORGE RIPLEY.

GEORGE RIPLEY, an *Engliſhman* by nation, and by profeſſion a canon or monk of *Britlingthon*. His writings were all very good in their kind, being wrote exactly in the ſtyle of *Bacon*, only more allegorical. As he was no phyſician, he does not meddle with any thing of the preparations of that kind; but treats much of the cure of metals, which in his language is the purification and maturation thereof. He rigorouſly purſued *Geber*'s and *Bacon*'s principles, and maintained, for inſtance, with new evidence, that mercury is the univerſal matter of all metals; that this ſet over the fire, with the pureſt ſulphur, will become gold, but that if either of them be ſick or leprous, *i. e.* infected with any impurity, inſtead of gold, ſome other metal will be produced. He adds, that as mercury and ſulphur are ſufficient for the making of all metals: ſo of theſe may an univerſal medicine, or metal, be produced for curing of all the ſick; which ſome miſtakenly underſtood of an univerſal metal, efficacious in all the diſeaſes of the human body.

JOHN, AND ISAAC HOLLANDUS.

THEY were two brothers, both of them of great parts and ingenuity, and wrote on the dry topics of chymiſtry. They lived in the 13th century, but this is not aſſured. The whole art of *enamelling* is their invention, as is alſo, that of *colouring glaſs*, and precious ſtones, by application of thin metal plates.

plates. Their writings are in the form of proceſſes, and they deſcribe all their operations to the moſt minute circumſtances. The treatiſe of *enamelling* is eſteemed the greateſt and moſt finiſhed part of their works: whatever relates to the fuſion, ſeparation, and preparation of metals, is here delivered. They write excellently of *diſtillation*, *fermentation*, *putrefaction*, and their effects; and ſeem to have underſtood, at leaſt, as much of theſe matters as any of the moderns have done. They furniſh a great many experiments on human blood; which *Van Helmont* and Mr. *Boyle* have ſince taken for new diſcoveries. I have a very large work in folio, under their name, of the conſtruction of chymical furnaces and inſtruments. Their writings are as eaſily purchaſed, as they are worthy of peruſal, on account of valuable ſecrets in them, which may pave the way for greater diſcoveries. See BOERHAAVE, p. 21.

PHILIPPUS AUREOLUS THEOPHRASTUS PARACELSUS BOMBAST DE HOENHEYM,

THE PRINCE OF PHYSICIANS AND PHILOSOPHERS BY FIRE;
GRAND PARADOXICAL PHYSICIAN;
THE TRISMEGISTUS OF SWITZERLAND;
FIRST REFORMER OF CHYMICAL PHILOSOPHY;
ADEPT IN ALCHYMY, CABALA, AND MAGIC;
NATURE'S FAITHFUL SECRETARY;
MASTER OF THE ELIXIR OF LIFE AND THE PHILOSOPHER'S STONE;
AND THE
GREAT MONARCH OF CHYMICAL SECRETS;

Now living in his Tomb, whither he retired diſguſted with the Vices and Follies of Mankind, ſupporting himſelf with his own

QUINTESSENTIA VITÆ.

PARACELSUS was born, as he himſelf writes, in the year 1494, in a village in *Switzerland* called Hoenheym (q. d. *ab alto nido)* two miles diſtant from *Zurich*. His father was a natural ſon of a great maſter of the *Teutonic* order, and had been brought up to medicine, which he practiſed accordingly in that obſcure corner. He was maſter of an excellent and copious library, and is ſaid to have become eminent in his art; ſo that *Paracelſus* always ſpeaks of him with the higheſt deference, and calls him *laudatiſſimus medicus in eo vico*. Of ſuch a father did *Paracelſus* receive his firſt diſcipline. After a little courſe of ſtudy at home he was committed to the care of *Trithemius*, the celebrated abbot of *Spanheim*, who had the character of an adept himſelf, and wrote of the *Cabala*, being at that time a reputed *magician*. Here he chiefly learnt languages and letters; after which he was removed to *Sigiſmund Fugger* to learn medicine, ſurgery, and chymiſtry; all theſe maſters, eſpecially the

the laſt, *Paracelſus*, ever ſpeaks of with great veneration; ſo that he was not altogether ſo rude and unpoliſhed as is generally imagined. Thus much we learn from his own writings, and eſpecially the preface to his *Leſſer Surgery*, where he defends himſelf againſt his accuſers. At twenty years of age he undertook a journey through *Germany* and *Hungary*, viſiting all the mines of principal note, and contracting an acquaintance with the miners and workmen, by which means he learnt every thing relative to metals, and the art thereof: in this enquiry he ſhewed an uncommon aſſiduity and reſolution. He gives us an account of the many dangers he had run from earthquakes, falls of ſtones, floods of water, cataracts, exhalations, damps, heat, hunger, and thirſt; and every where takes occaſion to inſiſt on the value of an art acquired on ſuch hard terms. The ſame inclination carried him as far as *Muſcovy*, where as he was in queſt of mines near the frontiers of *Tartary* he was taken priſoner by that people, and carried before the great *Cham*; during his captivity there he learnt various ſecrets, till, upon the Cham's ſending an embaſſy to the Grand Signior, with his own ſon at the head of it, *Paracelſus* was ſent along with him in quality of companion. On this occaſion he came to *Conſtantinople* in the twenty-eighth year of his age, and was there taught the ſecret of the *philoſopher's ſtone* by a generous *Arabian*, who made him this noble preſent, as he calls it, *Azoth*. This incident we have from *Helmont* only; for *Paracelſus* himſelf, who is ample enough on his other travels, ſays nothing of his captivity. At his return from *Turkey* he practiſed as a ſurgeon in the Imperial army, and performed many excellent cures therein; indeed, it cannot be denied but that he was excellent in that art, of which his *great ſurgery*, printed in folio, will ever be a ſtanding monument. At his return to his native country he aſſumed the title of *utriuſque medicinæ doctor*, or doctor both of external and internal medicine or ſurgery; and grew famous in both, performing far beyond what the practice of that time could pretend to; and no wonder, for medicine was then in a poor condition; the practice and the very language was all *Galenical* and *Arabic*; nothing was inculcated but *Ariſtotle*, *Galen*, and the *Arabs*; Hippocrates was not read; nay, there was no edition of his writings, and ſcarce was he ever mentioned. Their theory

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conſiſted in the knowledge of the four degrees, the temperaments, &c. and their whole practice was confined to veneſection, purgation, vomiting, clyſmata, &c. Now, in this age a new diſeaſe had broke out, and ſpread itſelf over *Europe*, *viz.* the *venereal diſorder*; the common *Galenic* medicines had here proved altogether ineffectual; bleeding, purging, and cleanſing medicines were vain; and the phyſicians were at their wit's end. *Jac Carpus*, a celebrated anatomiſt and ſurgeon at *Bologne*, had alone been maſter of the cure, which was by mercury adminiſtered to raiſe a ſalivation; he had attained this ſecret in his travels through *Spain* and *Italy*, and practiſed it for ſome years, and with ſuch ſucceſs and applauſe, that it is incredible what immenſe riches this one *noſtrum* brought him (it is ſaid upon good authority, that in one year he cleared ſix thouſand piſtoles) he acknowledged himſelf, that he did not know the end of his own wealth; for the captains, merchants, governors, commanders, &c. who had brought that filthy diſeaſe from *America*, were very well content to give him what ſums he pleaſed to aſk to free them from it.—*Paracelſus* about this time having likewiſe learnt the properties of mercury, and moſt likely from *Carpus*, who undertook the ſame cure but in a very different manner; for whereas *Carpus* did all by ſalivation—*Paracelſus* making up his preparation in pills attained his ends in a gentler manner. By this he informs us he cured the itch, leproſy, ulcers, *Naples* diſeaſe, and even gout, all which diſorders were incurable on the foot of popular practice, and thus was the great baſis laid for all his future fame and fortune.

Paracelſus, thus furniſhed with arts, and arrived at a degree of eminence beyond any of his brothers in the profeſſion, was invited by the curators of the univerſity of *Bazil* to the chair of profeſſor of medicine and philoſophy in that univerſity. The art of printing was now a new thing, the taſte for learning and arts was warm *, and the magiſtracy of *Bazil* were very induſ-

* We feel ourſelves happy in being able to ſay, that the taſte for learning and arts (notwithſtanding the follies of the age) was never more prevalent than in the preſent time; the year 1801 commences an age of flouriſhing ſcience, in which even our females ſeem to wiſh to bear a part—inſtance, a lady of quality, who went in her carriage the other day to Foſter-lane, Cheapſide, and bought a portable blackſmith's forge for her private amuſement; her perſon was ſtrong and athletic, and very fit for the manual practice of handling iron, and working other metallic experiments.

trious

trious in procuring profeſſors of reputation from all parts of the world. They had already got *Deſid. Eraſmus*, profeſſor of *theology*, and *J. Oporinus* profeſſor of the Greek tongue; and now in 1527 *Paracelſus* was aſſociated in the 33d year of his age. Upon his firſt entrance into that province, having to make a public ſpeech before the univerſity, he poſted up a very elegant advertiſement over the doors inviting every body to his doctrine. At his firſt lecture he ordered a braſs veſſel to be brought into the middle of the ſchool, where after he had caſt in ſulphur and nitre, in a very ſolemn manner he burnt the books of *Galen* and *Avicenna*, alledging that he had held a diſpute with them in the gates of hell, and had fairly routed and overcome them. And hence he proclaimed, that the phyſicians ſhould all follow him; and no longer ſtyle themſelves *Galeniſts*, but *Paracelſiſts*.—"Know," ſays he, "phyſicians, my cap has more learning in it than all your heads, my beard has more experience than your whole academies: Greeks, Latins, French, Germans, Italians, I will be your king."

While he was here profeſſor he read his book *De Tartaro, de Gradibus*, and *De Compoſitionibus*, in public lectures, to which he added a *commentary* on the book *De Gradibus*; all theſe he afterwards printed at *Bazil* for the uſe of his diſciples; ſo that theſe muſt be allowed for genuine writings; about the ſame time he wrote *De Calculo*, which performance *Helmont* ſpeaks of with high approbation.

Notwithſtanding his being profeſſor in ſo learned an univerſity, he underſtood but a very little *Latin*; his long travels, and application to buſineſs, and diſuſe of the language, had very much diſqualified him for writing or ſpeaking therein; and his natural warmth rendered him very unfit for teaching at all. Hence, though his auditors and diſciples were at firſt very numerous, yet they very much fell off, and left him preaching to the walls. —In the mean time he abandoned himſelf to drinking at certain ſeaſons; *Oporinus*, who was always near him, has the good nature to ſay, he was never ſober; but that he tippled on from morning to night, and from night to morning, in a continual round. At length he ſoon became weary of his profeſſorſhip, and after three years continuance therein relinquiſhed it, ſaying, that

no

no language beſides the *German* was proper to reveal the ſecrets of chymiſtry in.

After this he again betook himſelf to an itinerant life, travelling and drinking, and living altogether at inns and taverns, continually fluſhed with liquor, and yet working many admirable cures in his way. In this manner he paſſed four years from the 43d to the 47th year of his life, when he died at an inn at *Saltzburg*, at the ſign of the White Horſe, on a bench in the chimney-corner. *Oporinus* relates, that after he had put on any new thing, it never came off his back till he had worn it into rags; he adds, that notwithſtanding his exceſs in point of drinking, he was never addicted to venery.—But there is this reaſon for it: when he was a child, being neglected by his nurſe, a *hag* gelded him in a place where three ways met, and ſo made a eunuch of him; accordingly in his writings he omits no opportunity of railing againſt women.—Such is the life of Paracelſus; ſuch is the immortal man, who ſick of life retired into a corner of the world, and there ſupports himſelf with his own *Quinteſſence of Life*.

In his life time he only publiſhed three or four books, but after his death he grew prodigiouſly voluminous, ſcarce a year paſſing but one book or other was publiſhed under his name, ſaid to be found in ſome old wall, ceiling, or the like. All the works publiſhed under his name were printed together at *Straſburg* in the year 1603, in three volumes *folio*, and again in 1616. *J. Oporinus*, that excellent profeſſor and printer, before named, who conſtantly attended *Paracelſus* for three years as his menial ſervant, in hopes of learning ſome of his ſecrets, who publiſhed the works of *Veſalius*, and is ſuppoſed to have put them in that elegant language wherein they now appear: this *Oporinus*, in an epiſtle to *Monavius* concerning the life of *Paracelſus*, profeſſes himſelf ſurprized to find ſo many works of his maſter; for, that in all the time he was with him he never wrote a word himſelf, nor ever took pen in hand, but forced *Oporinus* to write what he dictated; and *Oporinus* wondered much, how ſuch coherent words and diſcourſe which might even become the wiſeſt perſons, ſhould come from the mouth of a drunken man. His work called

called *Archidoxa Medicinæ*, as containing the principles and maxims of the art, nine books of which were publiſhed at firſt; and the author in the prolegomena to them, ſpeaks thus:—"*I intended to have publiſhed my ten books of* "Archidoxa; *but finding mankind unworthy of ſuch a treaſure as the tenth,* "*I keep it cloſe in my* occiput, *and have firmly reſolved never to bring it thence,* "*till you have all abjured* ARISTOTLE, AVICEN, and GALEN, *and have ſworn* "*allegiance to* PARACELSUS *alone.*"

However, the book did at length get abroad, though by what means is not known; it is undoubtedly an excellent piece, and may be ranked among the principal productions in the way of chymiſtry, that have ever appeared; whether or no it be *Paracelſus*'s we cannot affirm, but there is one thing ſpeaks in its behalf, *viz.* it contains a great many things which have ſince been trumped up for great *noſtrums*; and *Van Helmont*'s Lithonthriptic and Alcaheſt are apparently taken from hence; among the genuine writings of *Paracelſus* are likewiſe reckoned, that *De Ortu Rerum Naturalium*, *De Transformatione Rerum Naturalium*, and *De Vita Rerum Naturalium*. The reſt are ſpurious or very doubtful, particularly his theological works.

The great fame and ſucceſs of this man, which many attribute to his poſſeſſing an *univerſal medicine* may be accounted for from other principles. It is certain he was well acquainted with the uſe and virtue of *opium*, which the *Galeniſts* of thoſe times all rejected as cold in the fourth degree. *Oporinus* relates, that he made up certain little pills of the colour, figure, and ſize of mouſe-turds, which were nothing but *opium*. Theſe he called by a barbarous ſort of name, his *laudanum*; *q. d.* laudable medicine; he always carried them with him, and preſcribed them in dyſſenteries, and all caſes attended with intenſe pains, anxieties, deliriums, and obſtinate wakings; but to be alone poſſeſſed of the uſe of ſo extraordinary and noble a medicament as *opium*, was ſufficient to make him famous.

Another grand remedy with Paracelſus was *turbith mineral*; this is firſt mentioned in his *Clein Spital Boeck*, or *Chirurgia Minor*, where he gives the preparation.—In reſpect of the philoſopher's ſtone *Oporinus* ſays, he often wondered to ſee him one day without a farthing in his pocket, and the next

day, full of money; that he took nothing with him when he went abroad. He adds, that he would often borrow money of his companions, the carmen and porters, and pay it again in twenty-four hours with extravagant intereſt, and yet from what fund nobody but himſelf knew. In the *Theatrum Alchemiæ* he mentions a treaſure, hid under a certain tree; and from ſuch like grounds they ſuppoſed him to poſſeſs the art of making gold; but it was hard if ſuch noble noſtrums as he poſſeſſed would not ſubſiſt him without the *lapis philoſophorum.*

JOHN RUDOLPH GLAUBER.

J. R. GLAUBER, a celebrated chymiſt of *Amſterdam*, accounted the *Paracelſus* of his time: he had travelled much and by that means attained to a great many ſecrets. He wrote above thirty tracts, in ſome of which he acted the phyſician; in others, the adept; and in others, the metalliſt. He principally excelled in the laſt capacity, and alchymy.

He was a perſon of eaſy and genteel addreſs, and, beyond diſpute, well verſed in chymiſtry: being author of the ſalt, ſtill uſed in the ſhops, called *Sal Glauberi*; as alſo of all the ſalts, by oil of vitriol, *&c.* He is noted for extolling his arcanæ and preparations, and is reported to have traded unfairly with his ſecrets: the beſt of them he would ſell, at exceſſive rates, to chymiſts and others, and would afterwards re-ſell them, or make them public, to increaſe his fame; whence he was continually at variance with them.

The principal of his writings are *De Furnis*, and *De Metallis*, which, though wrote in *Dutch*, have been tranſlated into *Latin* and *Engliſh*. It was *Glauber* who ſhewed, before the States of *Holland*, that there is gold contained in ſand; and made an experiment thereof to their entire ſatisfaction: but ſo much

much lead, fire, and labour, being employed in procuring it, that the art would not pay charges*. However he plainly demonſtrated, that there is no earth, ſand, ſulphur, or ſalt, or other matter, but what contains gold in a greater or leſs quantity. In ſhort, he poſſeſſed a great many ſecrets, which are at this time in the hands of ſome of our modern chymiſts.

DOCTOR DEE, AND SIR EDWARD KELLY.

DOCTOR JOHN DEE, and SIR EDWARD KELLY, knight, being profeſſed aſſociates, their ſtory is beſt delivered together. They have ſome title to the philoſopher's ſtone in common fame *Dee*, beſides his being deep in chymiſtry, was very well verſed in mathematics, particularly geometry and aſtrology: but Sir *Edward Kelly* appears to have been the leading man in alchymy. In ſome of *Dee*'s books are found ſhort memoirs of the events of his operations: as, *Donum Dei*, five ounces. And in another place, "*This day* "Edward Kelly *diſcovered the grand ſecret to me, ſit nomen Domini benedictum.*" *Aſhmole* ſays, abſolutely, they were maſters of the powder of projection, and, with a piece not bigger than the ſmalleſt grain of ſand, turned an ounce and a quarter of mercury into pure gold: but here is an equivoque; for granting them poſſeſſed of the powder of projection, it does not appear they had the ſecret of making it. The ſtory is, that they found a conſiderable quantity of it in the ruins of *Glaſtonbury Abbey*, with which they performed many notable tranſmutations for the ſatisfaction of ſeveral perſons. *Kelly*, in particular, is ſaid to have given away rings of gold wire to the tune of 4000l. at the

* It has been aſſerted by ſeveral eminent chymiſts, that it might be performed to advantage, as the proceſs is very ſimple, and takes up but little time: all that is requiſite is ſilver, ſand, and litharge.

marriage of his ſervant maid. And a piece of a braſs warming-pan being cut out by order of queen *Elizabeth*, and ſent to them when abroad, was returned pure gold. Likewiſe *Dee* made a preſent to the landgrave of *Heſſe* of twelve *Hungarian* horſes, which could never be expected from a man of his circumſtances without ſome extraordinary means.

In the year 1591 they went into *Germany*, and ſettled ſome time at *Trebona*, in *Bohemia*; the deſign of which journey is very myſterious. Some ſay their deſign was to viſit the alchymiſts of theſe countries, in order to get ſome light into the art of making the powder. Accordingly they travelled through *Poland*, *&c.* in queſt thereof, and, ſome ſay, attained it; others ſay, not. Others, again, will make them ſent by the queen as ſpies, and that alchymy was only a pretence, or means, to bring them into confidence with the people. But what will give moſt light upon this ſubject, is a book, now extant, wrote by *Dee*, entitled *Dee's Conferences with Spirits*, but ſome conjecture it to be with *Trithemius*'s mere Cryptography; which light Doctor *Hook* takes it in. However, this book is truly curious in reſpect of the many magical operations there diſplayed, it being wrote journal-faſhion by the Doctor's own hand, and relates circumſtantially the conferences he held with ſome ſpirits (either good or bad) in company with Sir *Edward Kelly*.

They were no ſooner gone out of *England*, than *Dee*'s library was opened by the queen's order, and 4000 books, and 700 choice manuſcripts, were taken away on pretence of his being a conjuror. That princeſs ſoon after uſed means to bring him back again, which a quarrel with *Kelly* happening to promote, he returned in 1596, and in 1598 was made warden of *Mancheſter* college, where he died*.

Some very curious manuſcripts, with the chryſtal he uſed to invoke the ſpirits into, are at this time carefully laid up in the *Britiſh Muſeum*†.

* Authors differ very much in reſpect of the place where Doctor *Dee* reſigned his life: it appears from the moſt eminent hiſtorians that he died at his houſe at *Mortlake*.

† Although *Dee*'s manuſcripts, and his Magic Chryſtal, are to be ſeen at the Muſeum, there are ſix or ſeven individuals in *London* who aſſert they have the ſtone in their poſſeſſion; thereby wiſhing to deceive the credulous, and to tempt them to a purchaſe at an enormous price.

As

As for Sir *Edward Kelly*, the Emperor ſuſpecting he had the ſecret of the philoſophers in his poſſeſſion, clapped him up in priſon, in hopes to become a ſharer in the profits of tranſmutation: however, *Kelly* defeated his intentions. After having been twice impriſoned, the laſt time he was ſhut up endeavouring to make his eſcape by means of the ſheets of his bed tied together, they happened to ſlip the knots, and ſo let him fall, by which he broke his leg, and ſoon after loſt his life.

THE CONCLUSION.

HAVING collected the moſt intereſting and curious accounts of the lives of thoſe great men, ſo famous for their ſpeculations in philoſophic learning, we draw to a concluſion; having only to add, that we have ſufficiently diſcovered in this biographical ſketch whatſoever was neceſſary to prove the authenticity of *Our Art*, which we have delivered faithfully and impartially, noting, at the ſame time, the various opinions of different men at different ages; likewiſe, we have taken ſufficient trouble to explain what is meant by the word *Magic*, and to clear up the term from the imputation of any diabolical aſſociation with evil ſpirits, *&c.* Alſo, how nearly it is allied to our religious duties, we refer the reader to the annotations under the article *Zoroaſter*, where we have ſpoke of the *Magi*, or wiſe men, proving the firſt who adored Chriſt were actually magicians. It is enough that we have ſpoke of the principal characters renowned in paſt ages for their laborious inquiſition into the labyrinth of occult and natural philoſophy; there are many other philoſophers ſtanding upon ancient and modern record. A copious and general biography falls not within the limits of our work. We have introduced ſome characters (applicable to the ſubject before us) moſt diſtinguiſhed for occult learning; of which kind of ſcience, whether by a particular influence of planetary configuration, which may have directed and impelled my mind and intellects to the obſervation and ſtudy of nature, and her ſimple operations, as well as to the more occult, I leave to the judgment of the aſtrologers, to whoſe inſpection I ſubmit a figure

of

of my nativity, which I ſhall annex to a ſketch of my own hiſtory, which I mean to make the ſubject of a future publication, including a vaſt number of curious experiments in occult and chymical operations, which have fell either under my own obſervation, or have been tranſmitted to me from others. In reſpect of the aſtrologic art, (as we have already obſerved) it has ſuch an affinity with taliſmanic experiments, &c. that no one can bring any work to a complete effect without a due knowledge and obſervation of the qualities and effects of the conſtellations (which occaſioned us to give it the title of the Conſtellatory Art;) likewiſe, a man muſt be well acquainted with the nature, qualities, and effects, of the four elements; and of the animal, vegetable, and mineral kingdoms; which knowledge cannot better be obtained than by chymical experience, for it does, as I may ſay, unlock the ſecret chambers of nature, and introduces the ſtudent into a world of knowledge, which could not be attained but by chymical analyzation, whereby we decompound mixt bodies, and reduce them to their ſimple natures, and come to a thorough acquaintance with thoſe powerful and active principles, cauſing the wonderful tranſmutations of one compound body into another of a different ſpecies, as is to be ſeen in the courſe of our operations upon ſalts and metals, giving us clear and comprehenſive ideas of the principles of life or generation, and putrefaction or death.

Finally, to conclude, we are chiefly to conſider one thing to be attained as the ground of perfection in the reſt: *i. e.* The great *Firſt Cauſe*, the *Eternal Wiſdom*, to know the Creator by the contemplation of the creature. This is the grand ſecret of the philoſophers, and the maſter-key to all ſciences both human and divine, for without this we are ſtill wandering in a labyrinth of perplexity and errors, of darkneſs and obſcurity: for this is the ſum and perfection of all learning, to live in the fear of God, and in love and charity with all men.

FINIS.

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